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THE
BRITISH TREASURY;
BEING
CABINET the First
Of our GREEK and ROMAN
ANTIQUITIES
OF ALL SORTS.

Never before Printed.

Drawn, Engraven, and Describ'd by
NICHOLAS HAYM, a Roman.

V O L. I.

L O N D O N: Printed in the Year MDCCXIX.

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T H E

P R E F A C E.



S I do not write this Preface in order to praise the Study of Medals, or to instruct the Reader in the Knowledge of them, both because there are already several Volumes published of this kind, and those by Men of the greatest Proficiency in this Art; so I shall content my self in this place, to let the Reader know the Reason why I undertake this Work, how I intend to carry it on, and the End I propose in it, with other things that have relation to it.

First then, what principally inclined me to undertake this Work, was a natural Genius to it, which grew up with me from my Infancy at *Rome*, my native Country; and as that City abounds with the Remains of *Latin* and *Greek* Antiquities, as well as the choicest modern ones, so when I had accustomed my self some time to this curious Study, I found my Inclination to it increase in proportion as my Knowledge improved. But knowing my Circumstances would not allow me to be at the Expence of a proper Collection of Medals, I endeavoured to come to the understanding of them with the best Convenience I could; and therefore when my Profession of Musick here in *London* gave me Leisure, I began, by means of some Knowledge I have in Drawing, to delineate all the good ones I could any where meet with, that by their Copies I might gain the same Judgment concerning them, which the Originals themselves could give me.

Having made some Sketches, which my Friends, who understood this Art, were pleased to approve of, I then with greater Eagerness was desirous to proceed farther, and therefore endeavoured to etch some; and tho' at first I was perfectly ignorant of the true manner, as not having seen any Body do it, yet when with great Industry I had

applied my self to it, I began to entertain Hopes I might improve it to be of farther use to me.

Forasmuch then as the Knowledge of Medals has been the favourite Study of all Parts of *Europe*, and seeing it has been in so great Esteem from the Time of *Trajan* the Emperor, that the ancient Images of their illustrious Men, which we see stamp'd upon their Coins, have been as carefully treasured up, as their most precious Jewels, according to *Suetonius*, who thus speaks of *Augustus*: *Thurinum cognominatum satis certa probatione tradiderim, nactus puerilem imagunculam ejus aream veteram, ferreis ac pene jam exolescentibus literis, hoc nomine inscriptam: quæ dono a me Principi data, inter cubiculares colitur.* By which Words we may clearly distinguish, that *Suetonius* has made the same use of this Image of *Augustus*, which we now do of Medals, to correct, explain, and give Authority to History. This is the Reason why they are so much admired by Kings, Princes, and all Men of Letters, and that for these two hundred Years past (*Bembus* and *Sadoletus* being the first that discovered their advantageous uses) most Men of Learning have been curiously fond of making Collections of them: And hence it is so many Books have been already published concerning the Cabinets of *Italy*, *France*, *Germany*, *Holland*, *Flanders*, and other Parts. *England* alone remained unsearched by Antiquaries, or, to speak more properly, the hidden Treasures of this happy Island have never yet been made publick: This Consideration induced me to examine some of the most celebrated Cabinets in *London*; amongst these I found a great Number of Medals utterly unknown by those who treated of that Subject, with many other things either not inserted in any Catalogue, or but very imperfectly, *viz.* several Brass Statues, Gems, Intaglias, Busts of Marble, Idols, Urns, Inscriptions, &c. which for Brevity's sake I shall pass over, and that because there are so many, that are able to furnish whole Volumes, which may be of use to Antiquaries, and all the Republick of Letters.

This Reflection encourag'd me with the utmost Application to draw, etch, describe, and print these Volumes, beginning with Medals; and I think I may with Reason call the whole Work *THE BRITISH TREASURY*, since nothing will be taken notice of, but what is to be found in this Kingdom.

But before I would venture to go very far in a Work of this Nature, I thought it necessary to consult my late Lord *Hallifax*, whom I had the Honour to serve, with an annual Pension; a Nobleman whose Birth, as well as most lively Wit and solid Judgment, entitled him to the principal Employments at Court; one whose distinguishing Judgment was always courted by the Learned, in what concerned either their Poetical or Political Performances. To this *Mecænas* of Arts and

and Sciences, I beg'd Leave with Humility to express my Ideas, and with Pleasure I found, he seem'd to approve not only of my Design; but as he always consult'd, like a true Patriot, the Glory of his Country, he could not bear that so many Rarities, which tend both to the Honour of this Kingdom, and to the Improvement of Learning in it, should lye as it were dormant; and therefore he laid his strict Commands upon me to continue what I had begun, promising me Assistance and Protection till the Whole should be finish'd. But here, alas! Death, envious of my good Fortune, soon bereaves me of my Patron; a Loss the more to be lamented by me, in that it left me but small Hopes of ever regaining so good a Master; a Loss which I may justly say would have been insupportable to me, had not Providence soon after placed me in the Family of the good and generous Earl of *Carnarvan*; where, tho' his Lordship's Kindness to me does not make me forget the Obligations I owe to the Memory of my deceased Lord, yet so many fresh ones are and have been confer'd upon me, that I shall never forget the present ones.

The *British Treasury of Greek and Latin Antiquities* is divided into four Parts, called Cabinets.

The First, *Il Nummario*, contains all the Medals that are to be found in the Cabinets of *England*, and will make three good Volumes, or more; of which this is the first, and concerning which I shall speak more hereafter.

The Second, *Il Gemmario*, will contain all the ancient Gems, vulgarly called *Intaglias*. I am not at present able to make an exact Judgment of their precise Quantity, as not having sufficiently examined what is strictly necessary to compleat this Part.

The Third, *Il Statuario*, will contain the ancient Statues of Marble and Brass, with the antique Busts.

The Fourth, and Last, being Miscellaneous, will include Weights, Rings, Utensils for Sacrifices, Lamps, Urns, Inscriptions, &c. of which Care shall be taken that none shall be insert'd that have ever been published before; and even of these I shall chuse only such as are most considerable, being unwilling to carry on this Work any farther than what may be useful, or worthy of being known; the Whole to be illustrated with short, exact, and particular Annotations.

I shall now speak concerning the *Nummario*, which is the first that comes out.

Each Volume begins with the *Grecian* Medals of Kings, Heroes, Cities, &c. after these will follow the Consular ones, and then the Imperial both *Greek* and *Latin*, never yet printed, beginning with *Julius Caesar*, and descending lower than the Empire of *Justinian*; the Whole being reduced to an exact Chronological Order.

Now,

Now, the better to effect this, I am obliged to make each Volume a Supplement to the other, it being impossible to carry on an exact Chronological Series of all the Medals in each Book, because they are so very variously disposed of in different Parts of the Kingdom; for indeed if so, I must have been obliged to have engraven all the Medals in *England*, before I could have printed as much as one Volume: But this would have ill agreed with the pressing Instances of my Friends, who continually have urged me to commit the Work to the Press; nor would it better satisfy those who have contributed towards the Expence of this Undertaking, because they are not a little inclinable to think their Money ill laid out, when they must wait so long before any Part of it comes into their Hands. Hence it is I am forced to put out this Volume in an Order less exact than I proposed at first; however this unavoidable Defect will be sufficiently supplied in the third, in which I shall make a Table of all the Medals contained in each Volume in so just a Chronological Order, that an easy Recourse may be had to the Pages of every Book where the Medals are to be found: And I am sure, whoever is acquainted with *England*, must pardon this Method of mine, since it is caused not so much by my own Fault, as meer Necessity, seeing the Cabinets are lodged in Places so very distant from one another, and seeing the Medals are mostly in the Hands of Persons engaged in Business of the greatest Importance, which to my very great Inconvenience will not suffer them to attend my Enquiries, tho' otherwise most heartily disposed to it.

A greater Confusion had still arose, and the Chronological Order had been less observed, had I printed each Cabinet by it self. But what need I fear? has not the learned *Begerus* done the same thing in his Treasure of *Brandenburgh*? nay more, has he not intermixt *Intaglias*, Statues, Medals, and other things in his three Volumes in Folio? tho' it was much easier for him than me to have kept a regular order, because he describes but two Cabinets in all, *viz.* that of the Elector *Palatine*, which was first printed by it self, to which he afterwards added the other of the Elector of *Brandenburgh*; whereas I undertake all the Cabinets of this great Kingdom. Now *Begerus* had the Applause of all the Virtuosi, nor have I met with so much as one who has blamed his Method.

I must intreat the Reader to observe, that tho' my Manner of Drawing and Engraving may not seem, at first Sight, to be well design'd, and contain so much Beauty as is to be met with in Books of this Nature; yet this is a thing not to be despised, seeing judicious Antiquaries will find it to be rather Design than Imperfection.

For when I see the Engraving of the *Arescottanean* Cabinet, the Medallions of the King of *France*, and many others, it concerns me
very

very much I cannot discover what Mettal or what Bigness the Medal is of, whether it be well preserved, well or indifferently done: And indeed, tho' the Engraving be very neat, and carries some Resemblance in the Heads, yet I can't but think it a Fault, when I perceive the Workmanship for a long Series continued the same; and to speak the Truth, I find no greater Improvement from these, than what I gain from reading an imperfect Catalogue of them. And certainly there arises less Inconvenience, and much greater Instruction, from the Lists of *Conte Mezzabarba*, the *Grecian* and *Latin* Medals of *Dr. Vaillant*, the Catalogue of the Queen of *Sweden*, and many others of the same Nature, where few or none are engraven, than from those Books; whose beautiful Engravings are therefore blameable, because they prevent our making a true Judgment of them.

In order to avoid this Inconvenience, I was willing to express not only the Quality of the Workmanship as well as I could, but even to give the Medals their real Marks, such as their Cracks, Corrodings, Bracks in the Letters, and other Mischances which Time and Accident have caused in them; and which, tho' they render the Engraving less beautiful, are however good Arguments to the Judicious of their being true ones. And as this is a thing that has never yet been done, so it can't but be of great use.

Fable indeed delights and pleases Mens Fancies, but this is not to be compar'd to the Advantage which arises from true History: I hope the Publick will do me this Justice, to esteem mine the true and faithful History, whilst they view those, whose Engravings are only to be admired for their Neatness, as fabulous Ornaments; and tho' this Book of mine may want Eloquence in Expression, I am sure it is sincere in telling Truth. I hope likewise the Publick will excuse me where I may appear deficient, and receive kindly what is good in it, the Art of Drawing and Engraving not having been my Profession; and if I had employed an Artist, I should have publish'd a Book only like many others already printed, but not according to my first Design.

I have endeavour'd to make the Heads as like as possible; and I am told by those who have seen the Originals, that I have succeeded tolerably well in my Copying. Hence it was I undertook to engrave the Series of the Kings of *Syria*, which I took from several Cabinets, because when I had compared the Medals with the Engravings of *Dr. Vaillant*, I scarcely found above three or four Heads at most that had a just Likeness: And indeed I could hardly please my self at first with my own Performance, seeing the Work is of such extraordinary Beauty, as makes it extremely difficult exactly to copy it.

The Reader will find the Reason to be very natural, why the Heads of the *Roman* Emperors, stamp'd on the *Greek* Medals, bear but a small Likeness, when he considers all the Arts in *Greece*, at that Time, were very much declined; and indeed, there are very seldom any Medals of the Emperors which have been struck in *Greece* that are tolerably well done. Now if the Judicious allow that these Medals are more esteemed on the Account of Instruction than Workmanship, I hope it will not be blameable in me if I have copy'd the Originals as exactly as possible, without making any manner of Improvement in the Likeness: However, that I might satisfy those who are curious in Physiognomy, I have added to some of these a *Latin* Head, which is allowed by every Body to have a just Resemblance, that they may be able to distinguish wherein the *Greek* ones are defective.

I shall avoid as much as I can in my Notes any extravagant Conjectures, proposing to make no Reflection at all, rather than tire the Reader with idle Conceits. I shall avoid likewise all superfluous Quotations, being unwilling to produce any other than those which with Brevity, as well as Authority, will strengthen and prove the Matter of Fact. Nor shall I deliver my Opinions with any Presumption, but shall leave to every Body the Liberty of correcting and explaining what he has better Authority for than my self, being contented to open the Way to every Body's better Enquiries; and if I may seem tedious in explaining some Medals, it will only be where it is impossible to help it; and when I meet with any Word, Name, History, &c. that has been explained by others, I shall only refer to the Place where it may be found, without setting down the Passage, as others have done; chusing rather to imitate the Brevity of *Dr. Vaillant*, than the profound and abounding Learning of *Baron Spanheim*, *Tristan* of *St. A-mant*, and others.

As to some other Medals, which I was not capable to explain to my Mind, I have only given a Description of them, leaving the rest to the Learned; and if they find any Explication of them, or can correct me in what I have said in respect of any others, I heartily beg the Favour of them to send their Reflections to me; and when the whole Work is compleat, I'll print them which are worth publishing in a Volume by themselves.

The Reader will find added to my Reflections several Observations of very learned Gentlemen, as well upon those Medals which they have given me, as on others which for their own Pleasure, and to assist me in this Work, they have made with very great Exactness. These I hope will give Satisfaction to the Reader, as I am sure they do Honour to this Work.

Being unwilling to ascribe any Reputation to my self, which belongs to others, I have added a Mark of Distinction to each, whereby you may see whose Observation it is. And here I must declare my self very happy in the Friendship I have with the learned Mr. *Masson*, who has assisted me with several curious Observations, which for these many Years he has made upon ancient Coins in his frequent Travels, being fully acquainted with almost all the Cabinets of *Europe*, and particularly those here in *England*. His Observations have confirmed me in the Opinion, that this Kingdom, more than any other Country, abounds with a great Quantity of very rare and unknown Medals.

I must not forget to mention, that I have received likewise very great Assistance from Signor *Benedetti*, which indeed has been so much the greater to me, in that he is a Gentleman without doubt of the most discerning Judgment in this kind of Study. 'Twas he first caused me to undertake this Work, and to him I owe the Design, and other Favours which his Modesty will not allow me to touch upon.

I hope the Method I take in describing the Medals will not be unacceptable to the Publick, wherein I presume no Body before me has been more exact; for I do not only describe the Bigness, as well as Thickness, the Quality of the Metal, the Varnish with which it is cover'd, the Goodness, Perfection, or Imperfection of the Work; but I declare too, when any of the Learned in this way mistrust a Medal's being true; if the Generality agree as to the Genuineness of a Medal, and that one only is suspicious of it, I ask Leave to set down his Reasons. When you meet with any Medals without any Reflections made upon them, you may be sure all the Learned agree upon their being true ones. It would have tended very much to the Advantage of Learning, if *Strada*, *Tristan*, *Golzins*, *Begerus* and others had done the same thing, because then some of the Medals which are in their Books, and which no Body else have ever been so fortunate as to see, would not have been suspected for spurious.

I must now shew the Method I take in collecting the Medals out of the Cabinets. And first I shall only take Notice of them which have never yet been printed, and which are neither to be found in the Index of Count *Mezzabarba*, nor in those of the Consular Families of the *Greeks*, and the Colonies of *Dr. Vaillant*, nor yet in his *Ptolemies* of *Egypt* and Kings of *Syria*; these being the most general and compleat Indexes yet extant: I only engrave and describe those that are most considerable, and catalogue the rest under those Emperors to whose Times they belong, that they may serve for a Supplement to the aforesaid Indexes, if ever they are reprinted.

In the second Place, I include those Medals which are observed but by few; those which do not justly resemble the Heads they would represent; those that are imperfect on the Reverse; and such concerning

which I differ in Opinion from those who have writ of them before.

Thirdly, I engrave many of those which are counter-marked, that by comparing them with others of the same kind, some new Discoveries may arise from them.

If at any time I meet with a Medal that is very rare, has been well preserved, and has something instructive in it, notwithstanding it may be registered, I nevertheless take the Pains to engrave it, thinking it may not be displeasing to the Publick to have it duly represented. I do not however think my self obliged to engrave all of this kind, but only such as may tend to the better Imbellishment of this Work.

I take Pleasure likewise in doing the *Punick, Tuscan, Phenician, Persian, &c.* Medals; and tho' we have not yet been able to understand the Meaning of them, these sorts of Medals are however not altogether unworthy of being preserved, as well as other precious things of those times which we so much value: And this I have the rather chose to do, because there are not many of them, and so cannot take up much of the learned Reader's Time about a thing so unknown, and consequently of little Benefit to him.

I have said all I think necessary in this Preface; yet I can't help adding this, that I esteem my self very happy in being in *England* with this sort of Genius, where the most curious Remains of Antiquity give me an Opportunity to publish what may be of Service and Pleasure to all the Learned in it.

I have wrote this Book in *Italian*, both because I was better able to express my self in that than in any other Language, and that it is a Language pretty generally understood by those who delight in the Study of Antiquity.

If then I am so happy as to find these Sheets kindly received by the Publick, but particularly by the *English* Nation, whom I principally endeavour to serve, and in honour of whom I undertake this difficult and laborious Work, I shall not fail, God willing, to put other Works to the Press, which by Time and Experience I hope will be made more perfect than the present Undertaking, and which shall be publish'd with all possible Expedition. *Vale.*



TO THE R E A D E R.



I will not be from the present Purpose to mention some things that have occurred to me, for the Satisfaction of the Reader, as well concerning this, as the following Volumes of the Nummario.

I hope in the first Place, kind Reader, that you will be satisfied with the Likeness of the Heads, of those especially which are of most Consequence, I having been more diligent in those than in the others, as was necessary; and this I desire you particularly to observe.

In the second Place, I flatter my self that you will not blame me, though I have put into this Collection some Medals which are (as we may say) common ones, because there was no Law or Command which obliged me to insert those only that are rare, but I was at Liberty to bring in those which have never hitherto been publish'd, and others (as I have already said in the Preface) which might give me Room to make some Observations on them. Ought I to leave out any one Medal which might give Light to History, or that affords us any Instruction, only because it is seen in more Cabinets than one? and not insert any but such as are of great Value, or but one of a sort extant, though very little Benefit could be gathered from them? I, for my Part, resign such an Enterprize to those who make a vile Trade of it, and have no other Esteem for these Remains of Antiquity but Lucre of Money they get by them; my Delight being in admiring only those Medals which instruct me. And (give me Leave to ask) are those common which are not registred by those who have with great Pains collected such vast Quantities out of all the Cabinets and Books in Europe,

To the READER.

to make those Indexes which we now have amongst us? If these are common ones, which then are the rare? I imagine you more discreet (gentle Reader) than to suppose you capable of blaming me in this Particular.

I ought moreover to let you know, that if the present Volume shall any ways content you, you will be much more satisfied with the second, which will be almost filled with Medals taken from his Grace the Duke of Devonshire's Collection, which is now one of the most conspicuous and numerous of any in England; and without speaking now of the Advantage, you shall be Judge of it your self by that which I shall hereafter expose to the Publick; whereas in the present Volume there are but a few of them, which I thought most to the Purpose.

Of the famous Collection likewise of the Earl of Pembroke I have not had an Opportunity to insert more than a few, which you will find here and there dispersed, because this noble Lord has resided long in the Country; besides which, his Lordship designs to publish his own Collection apart.

I hope at least you will not find just Cause to complain of my Undertaking, because that which is wanting in my Observations to feast your Understanding, thro' my Incapacity, will be entirely supplied by the Variety of Objects engraved in the Prints of these famous Medals, which will abundantly offer themselves to your Sight.

An Account of the Weight of Gold and Silver, according to the Custom of Italy and England:

Having mentioned the Weight of some Medals, so much ought to be observed, that the Value both of the one and the other may be the more easily comprehended for the better Understanding of these Volumes.

The Italian Weight of Gold and Silver is thus divided: A Mark contains 8 Ounces, an Ounce 24 Carats, a Carat 24 Grains.

The English Weight of Gold and Silver stands thus: One Ounce contains 20 Penny-weight, and one Penny-weight contains 24 Grains.

One Italian Mark, which is 8 Ounces, answers to Ounces $7\frac{1}{2}$ English, called Troy-weight.

Eight Italian Ounces are 4608 Grains, which are equal to 3660 Grains English: Wherefore, as it plainly appears, the Grains English are more weighty than the Italian ones.

The Difference is this; the Italian Ounce comes to be $457\frac{1}{2}$ Grains English, which answers to 576 Grains Italian, that makes an Ounce; therefore the Difference is of $118\frac{1}{2}$ in each Ounce. And this is sufficient for the Explication of Weights.

An Explanation of the Signs and Marks in the Engraving.

The double Letters signify the Metal, as *AE* Brass, *AR* Silver, *AV* Gold, *PL* Lead, *Q.* *AR* Quinarium Argentum, &c.

The single Letters *A, B, C, D, E, F, G, H, I, &c.* refer to a Scale of Rounds marked with them in the Italian, p. 15, to signify the Bigness of the Medals, as Agostini and others have done. As I at first proposed this for the best Method to express it by, so I have made it more perfect, by using the Half and Quarter Parts of those Distances, a thing never done before; and where it so happens that some Medallions of Brass or Silver are without these Marks, they are of an exact Bigness with the Engraving, included in the innermost Ring.

In the Beginning of each Chapter are to be seen some of these Letters, which signify to whom the Medals do belong, viz.

D.D. his Grace the Duke of Devonshire.

L. P. the Earl of Pembroke.

L. W. the Earl of Winchelsea.

R. A. Sir Robert Abdy.

A. F. Sir Andrew Fountain.

H. S. Sir Hans Sloane.

Ox. the University of Oxford.

Ch. Mr. Chichley.

M. Mr. Masson.

W. Mr. Wren, Son of Sir Christopher.

S. Mr. Sadler.

K. Mr. Kemp.

N.B. In the Descriptions or Observations of the Medals, please to observe that *m.* signifies Medal, *w. p.* well preserved, *w. d.* well done, *m. w.* moderate Work, *ill d.* ill done, *R.* rare, *RR.* very rare, *c.* common, *X* Reverse.





OF THE KINGS of SYRIA.



Aving found in the Cabinets of several of the *English* Nobility and Gentry, many Medals of the Kings of *Syria* which are not mention'd in Dr. *Vaillant's* Book printed at *Paris*, Anno 1681, I thought it proper to begin this Volume with them; to which I have also added some which are specified in the said Book, as well because the Heads contained therein (thro' the Default of the Engraver) are not like those Medals with which I have compared them, as also because those that I have seen are somewhat different: And he being the first who clear'd up the History of these Kings, which was very intricate, and not handled till now but very slightly by any other that I have ever heard of; I judged that the imparting of my small Inquiries with a brief Epitome of the said History, would not be disagreeable to the Publick.

SELEUCUS the First, called Nicator. *His Medals RR.*

Seleucus the First, a Man of great Valour, followed *Alexander* the Great, and twelve Years after his Death founded the Kingdom of *Syria* in the 117th Olimpiad, and 312 Years before Christ. He was a Person of so great Humanity, that *Erasistratus* his Physician having assured him that the Sickness of his Son *Antiochus* proceeded from the Love he bore to his Mother-in-law *Stratonice*, second Wife of *Seleucus*, he, to restore his Son's Health, not only deprived himself of his Wife, and gave her to him in Marriage, but resigned also the Kingdom to him: The Army then (according to *Appian. Alex.* who writes largely of this Action) called *Seleucus* the greatest of Kings,

*Appian.
S.r.
Justin.
lib. 5.*

Of Seleucus the First King of Syria.

Kings, best of Fathers, and worthy Successor of *Alexander*, magnifying him with great Encomiums. Having passed the *Hellepont*, and arrived at *Lyſimachia*, he was ungratefully killed by *Ptolemy Ceraunus* who followed him (tho' he had before ſaved him from the Reſentment of his Father) in the 73d Year of his Age, after having reigned 30 Years in *Syria*.

S. 1. The Head of *Seleucus* crown'd with Laurel under the Effigies of *Apollo*: X *Pallas* ſtanding, and throwing a Dart with her Right Hand, and holding a Shield in her Left. This Medal is w. p. and very w. d.

S. 2. This is like to the other, and different only in this, that under *Pallas's* Shield is ſeen a large Anchor. They both have this Inſcription, ΒΑΣΙΛΕΩΣ ΣΕΛΕΥΚΟΥ, that is *Regis Seleuci*. RR.

That *Seleucus* ſhould cauſe himſelf to be repreſented under the Image of *Apollo*, is eaſily believed by what *Juſtin* ſays of him, viz. that *Seleucus* was illuſtrious as well by his Virtue as by Birth; for *Laodice* the Wife of *Antiochus*, famous amongſt the Captains of *Philip*, dream'd that *Apollo* had got her with Child, and for her Reward had given her a Ring, in the Stone of which was engraven an Anchor: And the Ring was really found in the Bed, which ſhe afterwards preſented to her Son *Seleucus* who was the Offspring of this Conception, he being born with the Sign of an Anchor on his Thigh. After the Death of *Alexander*, having made himſelf Maſter of the Eaſt, he commanded a City to be built in Memory of his Birth, naming it *Antiochia* for the ſake of his Father *Antiochus*, and conſecrated the Territory about it to *Apollo*. The Mark with which he was born deſcended to his Poſterity, who were alſo brought into the World with the ſame on their Thighs, which diſtinguiſh'd them to be of the Family of *Seleucus*. This ſame Account of the Ring is likewiſe given by *Appian* of *Alexandria*, but ſomewhat different, and much nearer to Truth.

App. Syr.

Pallas caſting a Dart, which appears on the X, is the tutelar Deity which points out to us *Seleucus's* Victories, for which he obtained the Name of *Nicator*, which is the ſame as Victorious.

S. 3. The Head of *Seleucus* with a Lion's Skin, and a Wing upon the Ear: X a running Bull, with the ſame Inſcription as above, w. p. and very w. d.

It is found in *Vaillant*, pag. 37, as alſo the Explanation. I have engraved it anew, that its Likeneſs may be ſeen.

4. The other Head, which belongs to *D. D.* is in every reſpect like unto the foregoing, but that it is without the Lion's Skin, and has only the

the Diadem, and the Wing upon the Ear. It represents him advanced in Years.

5. The Head of *Seleucus* the First, altho' something different in the *D. D.* Physiognomy, and therefore struck perhaps when he was old: It has a Diadem, and a Bull's Horn over the Ear. X a Horse's Head and Neck, and the same Horns; the Bridle is almost like that now used, and the Reins tied over his Neck, with the same Inscription as above. This which is the only Gold Medal, is but ill d. but very w. p. and weighs 131 Grains *English Weight*.

I place it under *Seleucus* the First by the Authority of *Appian*, who says he was first made Governor of *Babylon*, and afterwards King: And having been very happy and victorious in the Wars, was surnamed *Nicator*; but rather because he kill'd *Nicator*; or else because he was of a large Stature, and so very strong, that he held fast a wild Bull that was running away from the Place where *Alexander* was going to offer Sacrifice: Which is confirm'd by his own Statues, represented with Bull's Horns; and *Suidas* explains it more clearly in these Words, *A Seleuco tradunt, cum Alexandrum immolantem taurus effugisset, bestiam cornibus prehensam esse retractam: eaque de causa capiti statuæ ejus addi cornua.*

I'll forbear saying any thing concerning the X, but leave it to be explain'd by the Learned,

6. A Head with a Helmet, which I am apt to believe was of *Alexander* the Great. X a Victory with Wings, which holds in its Right Hand a Wreath of Laurel, and in the Left a Palm. Under the Laurel is a large Anchor, with the same Inscription as in the preceding. This is w. d. w. p. and made by a great Master. *R. A.*

I have seen such another amongst the Medals of Mr. *Wren*, which has, over and above, the Mark which is put in the Margin.

These seem likewise to serve for a Confirmation of the Name of *Nicator* to *Seleucus*, who I suppose used the Head of *Alexander* as the tutelar Deity of his Victories, in whose Honour out of Gratitude (according to *Appian*) he order'd some Cities to be built, and called them *Alexandria*. I have already spoken of the Anchor.

7. The Head of *Apollo* crown'd with Laurel. X has the same Deity standing; in the Right Hand it holds a Dart, and leans with the Left on a Tripod, having the same Inscription as the last; and before *Apollo* a Δ , which perhaps signifies the City of *Delphos*, near to *Parnassus*, where *Apollo* was worship'd in a sumptuous Temple, and where he utter'd his Oracles, as *Pliny* testifies, *Liberum Oppidum Delphi, sub monte Parnasso, clarissimum in terris Oraculo Apollinis,* *S.*

Sec. and whither perhaps *Seleucus* had sent some Offering to this Deity, which he supposed to be his Father; if it may not be more properly said (as *Vaillant* believes) that the Δ in the Medals of the Kings of *Syria* denotes their being coin'd in *Damascus*. This *Nummo Serrato* (as they call it) is w. p.

Sir *Robert Abdy* has also one very like it; but instead of the Mark, which in this is on one Side of the Head, in that on the same Side is an N and an E conjoyn'd, as I have engrav'd it in the Margin.

These M. are very c.

- R. A. 8. The Head of *Jupiter* wreathed with Laurel, with these Letters underneath, $\Sigma\epsilon\lambda\epsilon\upsilon\kappa\omicron\upsilon$, *Seleuci*. X an Eagle fulminating Thunder with its Claws, and Letters in diverse Places under it, which form the Word $\Gamma\epsilon\rho\mu\eta\nu\Omega\Nu$. This M. has been w. p. and is little bigger than the Letter C.

Stephanus Bizantius has these Words concerning *Germe* or *Germi-nus*: *Germe, oppidum Hellepontiae prope Cyzicum, quod Herodianus Asia attribuit.* There is also another City of this Name in *Galatia* near *Pessinaunte*, which afterwards became a Colony of the *Romans*. *Appian* gives us to understand that the abovesaid M. was coined towards the End of *Seleucus's* Life; for he says that the last War he undertook was near *Phrygia*, which is above the *Hellepont*, in which he overcame *Lisimachus*; and advancing further, he went into *Lisimachia*, where he was killed, as is before-mentioned, by *Ptolemy Ceraunus*: Wherefore, by what this Author affirms, it is most probable that this M. was coined in the City of *Germe* near *Cyzicus*.

- R. A. 9. The Head of *Apollo* wreathed with Laurel and beautifully dressed. X an Ox, with the same Inscription as before. The M. is w. d. and w. p.

The Image of *Apollo* is often found with those of the Kings of *Syria*, and us'd by them in Veneration of him, for the Reason already mention'd in the Explication of the first M. The Ox which is on the X belongs also to *Apollo*, who (according to *Pausanias*) delighted much in this Animal, and was the most grateful Sacrifice that could be offer'd to him; for which Reason the *Caristi* and other People of *Greece* dedicated to him one made of Metal. The *Egyptians* (according to *Diodorus*, Part 2. lib.) 1. had an Ox in great Veneration, which they worshipped instead of *Osiris*, by whom they meant the Sun, and called it *Apis*, which in their Language signifies an Ox.

- R. A. 10. The Head of *Apollo* wreathed with Laurel. The X Half of an Ox lying on the Ground, with the aforesaid Inscription. This M. is much inferior to the last, and not near so w. d.

The

The Half of an Ox lying on the Ground denotes a Sacrifice to *Apollo*, for the Reasons already offered.

11. The Head of *Apollo*. X is an Ox almost fallen, and the Inscription as aforesaid, and also these two Letters EY. D. D.

I have already made Mention of *Apollo* and the Ox.

12. The Head of *Bacchus*; the X a Tripod, with the same Letters as in the last. It is ill d. R. A.

The Worship of *Bacchus* was in great Esteem with the Kings of *Syria*, as appears by the second Book of *Maccabees*, and by the Medals. The Tripod belongs to *Apollo*.

13. This M. is almost like the foregoing, only that the Dress of the Head is different, and the Performance something better; besides which it has these two Letters EY on one Side. D. D.

14. A Woman's Head in a particular Dress: X *Diana* standing with a Staff in her Right Hand, and a Buck before her, with the foregoing Inscription. This *Nummo Serrato* (as they call it) is w. p. only that the Mouth is something worn out, as is specified in the Engraving; otherwise it is pretty w. d. R. A.

I take this Head to be designed for *Apame* Daughter of *Artabafus*, first Wife of *Seleucus Nicator*, and Mother of *Antiochus the First*, because the Dress of the Head agrees not with any Deity. Nor does it seem improper that the Kings of *Syria* should put the Head of their Wives in Medals without their Names, because the same has been often practis'd by them, as also by the *Ptolemys* of *Egypt*. The X of the M. of *Ptolemy* the First is the Head of his Wife *Berenice* (according to the Opinion of *Vaillant*, *Canini*, and many others) with the only Name of ΒΑΣΙΛΕΩΣ. ΠΤΟΛΕΜΑΙΟΥ; and *Cleopatra* with an Elephant's Skin on the Head, and the X an Eagle with Thunder in its Claws, with these Letters, ΒΑΣΙΛΕΩΣ. ΠΤΟΛΕΜΑΙΟΥ. *Appian. & Vaill. p. 18.*

In the following Pages of this Book will also be seen *Cleopatra* Wife of *Alexander* the First in the same Manner with an Elephant's Skin on her Head, with these only Words, ΒΑΣΙΛΕΩΣ. ΑΛΕΞΑΝΔΡΟΥ. And this without doubt is *Cleopatra*, since we find her Head with *Alexander* her Husband on some Medals. (*Vid. Vaill. pag. 255.*) From whence it is on sufficient Grounds believed that this was *Apame* Wife of *Seleucus* the First, who in Honour of her built three Cities, one in *Phrygia*, another in *Syria*, and a third in *Media*, calling each of them by the Name of *Apamea*. *App. Syr.*

Diana is the Simbol of Chastity; from whence, I suppose, that *Apame* having been very chaste, to denote so valuable a Virtue, *Diana* was placed on the X of her M. as going a hunting.

ANTIOCHUS I. call'd ΣΩΤΗΡ. His M's are c.

A *Ntiochus* the First, Son of *Seleucus*, fell in Love with his Step-mother *Stratonica*, and by the Benignity of his Father obtain'd her for his Spouse. He succeeded in the Kingdom of *Syria* in the 124th Olimpiad, 282 Years before Christ, and the 31st Year since the Foundation of that Kingdom. He drove the *Gauls*, who had come from *Europe* to disturb *Asia*, out of his Country. He reigned 20 Years.

- S. 15. The Head of *Antiochus* the First with a Diadem. On the X a naked *Apollo* standing, with a Dart in his Right Hand, and a Bow, upon which he rests his Left, with this Inscription, ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ, *Regis Antiochi*. It is w. p. and w. d.

I have spoke already of *Apollo*.

- R. A. 16. The Head of *Apollo* wreathed with Lawrel: The X is a naked *Apollo* sitting with a Dart in his Right Hand, and leaning with his Left on a Harp, and the same Inscription as the last. This M. is w. p. To the same Gentleman belongs another very like this, only that *Apollo* instead of resting his Left Hand on a Harp, rests it on a Bow.

Vaillant makes no Mention of the Seat on which *Apollo* sits in this and many other M's of the Kings of *Syria*. The Translator of *Agostini* into *Italian* speaks of it, Page 156; and after him Mr. *Schott* in his new and learned Explication of *Homer's* Apotheosis, whose good and solid Reasons induce me to believe it is that which the *Latins* called *Cortina*, which serv'd to cover the Tripod when they sacrific'd to this Deity, and on which the Priestesses us'd to sit. He that desires to be thoroughly inform'd as to this Particular, let him read the Book above-named.

- D. D. 17. A Head with a Helmet somewhat like that in the *Italian*, Page 21, of *Seleucus* I. which seems to me to be of *Alexander* the Great, with a Counter-mark which may either be an M or Σ. The X is *Victory* standing upright, lifting up a Wreath of Laurel, with the same Inscription as before; and an M in high Relievo, over which is a Counter-mark with an Anchor. This M. is w. d. and w. p.

This being the Head of *Alexander* the Great (if it may not rather be suppos'd to be that of *Pallas*) 'tis probable that the Son, in Imitation

tion of the Father, would shew himself grateful to the Memory of that Prince.

The Victory which is on the X, may be referred to that which *Antiochus* obtain'd over the *Gauls*, of which I shall be larger in that which follows.

18. A round Shield or Buckler, in the Centre of which is an Anchor. The X an Elephant with the former Inscription. It is w. d. and w. p. R. A.

The Buckler, which seems of the *Macedonian* Make, confirms the Origin of the Kings of *Syria* to be from the *Macedonians*; and the Anchor makes me believe that this, as well as some of the foregoing M's, was coin'd by *Antiochus*, to keep the People in mind of their Descent; of which enough has been said where I treat of *Seleucus I.* As to the Elephant on the X, *Lucian*, in his Treatise of *Zeuxis* and of *Antiochus*, speaks to this Effect. *Antiochus Sotirus*, in the Battle which he fought against the *Gauls*, seeing the vast Number and good Order with which they came to encounter him, despair'd of the Victory, and began to prepare for a Retreat, or to make an advantageous Agreement: When one of his Captains assur'd him of the Victory; and observing that the Enemy's Horse was moving to assault him, and that the Infantry was hastening forward the Chariots, he fell upon them so opportunely with his Elephants (which he had purposely hid behind his Batalions to cause the greater Terror) that the Cavalry and Chariots being affrighted, they put their Foot in Disorder, so that there happen'd a very great Slaughter amongst them. But when the *Macedonians* began to applaud *Antiochus* for the happy Success, and filled the Air with Acclamations of Joy; Are you not ashamed (said *Antiochus*) to boast of a Victory, which owes more to Fortune than to Strength of Arms? And for a Trophy he would admit of nothing but an Elephant. This Passage of *Lucian* gives us plainly to understand as well the Reason for coining the above-mention'd M. as for my assigning it to *Antiochus I.*

19. A Woman's Head: The X an Elephant with the same Motto. R. A.
as the last. This M. is ill d.

This Head, which appears to have been struck when the Person was old, seems not to represent any Deity; and therefore I know not what to say concerning it, except we should believe that *Antiochus* would have an Impression of the Head of *Laodice*, Mother of *Seleucus I.* who boasted that she had conceived by *Apollo*, as has been observed before, and given *Syria* her Kings. Whence it may be supposed that *Antiochus*, in honour of his Grandfather and Grandmother, caus'd the second M. which I have plac'd under his own, to be stamp'd

stamp'd with the Image of *Apollo*, and this with the Image of *Laudice*, both of them being his Ancestors, that the People might remember he was descended from the Gods.

I have spoke already of the Elephant.

- S. 20. A Lady's Head with a Veil, which I take to be *Stratonice* Wife of *Antiochus* I. as has been said above. On the X an Elephant with a Tripod with the Inscription aforesaid, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. This *Nummo Serrato* is w. p. and w. d.

Vaillant, p. 44. *Stratonice uxor ejus post mortem a Smyrnenfibus consecrata est, Deaque cognominata, delubro ab eis addito, & Fano illi sub nomine Veneris Stratonicidis, ex oraculo Apollinis consecrato, cui jus asyli, totique urbi concessum est a Seleuco II. ejus nepote.*

In *Lucian's* Treatise of the Goddess of Syria we have a large Account of *Stratonice* and her Husband *Antiochus*; as also a pleasant Relation of *Combabes*, who made himself an Eunuch lest the King should suspect him of Adultery with the Queen, when he accompanied her to the sacred City called *Hierapolis*, near to the River *Euphrates*, where she went to build a Temple to the *Assyrian Juno*, with other Particulars, which though not to our present Purpose, yet are worthy of being known.

Plutarch, in the Life of *Demetrius* and *Appian*, concerning the Syrian War, may also be read on this Account.

The Elephant's Head on the X, and the Tripod, denote (I suppose) a Sacrifice for the Victory of *Antiochus* over the *Gauls*, of which I have sufficiently treated already.

Sir R. A. has two M's very like one another; one of which is like this, except that under the Word ΑΝΤΙΟΧΟΥ stands a K. The other, on the Part behind the Head, has the Mark which I have set down in the Margin of the M. The X is without a Tripod.

The learned *Begerus*, in his *Brandenbourg Treasure*, Vol. III. pag. 27. produces a M. with a Lady's Head, but without a Mitre, with an Elephant's Head on the X, and the Motto ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ, and underneath a Σ. He takes it to be *Triphene* the Wife of *Antiochus* VIII. called *Epiphanus*; and grounds his Notion on the Belief that the Σ signifies 200; but I am of a different Opinion.

I place the M's of *Stratonice* which I have already mention'd under *Antiochus* I. for these Reasons: First, because they have Titles, and all those of *Antiochus* VIII. which I have ever seen have this Motto, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΒΑΣΙΛΙΣΣΗΣ. ΚΛΕΟΠΑΤΡΑΣ, or else ΒΑΣΙΛΙΣΣΗΣ. ΚΛΕΟΠΑΤΡΑΣ. ΘΕΑΣ. ΚΑΙ. ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ; and when his Name is alone, it is found in this manner, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΠΙΦΑΝΟΥΣ: Secondly, I cannot force my self to believe, that the Σ which is in the M. of the learned

learned *Begerus* is an Epoch, since we find in others sometimes a K and sometimes a Ξ , all which if they were Epochs would spoil all. Wherefore I am rather apt to believe that they signify the City where they were coin'd, or some other thing which we are not yet arriv'd to the Knowledge of.

21. A Woman's Head; the X a naked *Apollo* sitting, with a Dart in his Right Hand, and resting his Left upon a Bow. The Motto is the same with the foregoing, and is m. w. R. A.

I also flatter my self into a Belief that this was done for *Stratonice*, of whom I have already treated. Let the Letter Ξ at the Bottom be observed.

ANTIOCHUS II. called $\Theta\epsilon\omicron\varsigma$. His M's are c.

Antiochus II. Son of *Antiochus* I. and *Stratonice*. He was called God by the *Milesians*, because he dethron'd their Tyrant. He had two Wives at one and the same Time, the first called *Laodice*, the second *Berenice*. He was poysoned by the first, after having enjoy'd the Kingdom 15 Years. He began his Reign in the 129th Olympiad, 262 Years before Christ, and 51 from the Foundation of the Monarchy. After his Death the *Parthians* rebell'd, seeing *Seleucus's* Kingdom declining.

22. The Head of *Antiochus* II. with a Diadem: The X an *Apollo* sitting with his Symbols. The Motto ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ , *Regis Antiochi*. It is a little Brass Piece w. p. and w. d. S.

Vaillant having designed his M. of *Antiochus* II. from a Silver one, I thought good to do it anew from that of Brass, this being done by a far greater Artist; and therefore it is probable it may also be more like.

23. This is in every Respect exactly like the foregoing, except a small Mark which is not in the other, besides its being of pure Gold, which makes it more noted for its Rarity. It is somewhat inferior to the Silver one as to the Performance, and weighs 132 Grains *English* Weight.

The Explanation of these you may see in *Vaillant*, pag. 52.

SELEUCUS II. called ΚΑΛΛΙΝΙΚΟΣ . His M's are RR.

Seleucus II. was Son of *Antiochus* II. by his Wife *Laodice*. He is called, according to *Appian*, *Callinicus*, but according to *Poly-* *Polyb. lib. 2.* *bios*, *Pogon* from his Beard. He succeeded his Father in the Kingdom

dom of *Syria* in the 133d Olimpiad, 247 Years before Christ, and 66 from the Foundation of the Monarchy, and reign'd 20 Years.

- S. 24. A bearded Head with a Diadem: The X a *Pegasus* with the Motto ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ, *Regis Seleuci*. It is w. d. and w. p.

There is another like this most excellently preserved, which belongs to the D. of *Devonshire*.

Seleucus II. is by *Polybius* called *Pogon*, that is *Bearded: Vaillant* adds that this Name was given him out of Contempt. But as this M. is doubtless very ancient, and there being no other *Seleucus* with a Beard amongst the Kings of *Syria* to whom it can be ascribed, I take it by the abovesaid Authority for *Seleucus II.* Besides, it does not seem impossible but that Dr. *Vaillant* having never seen any of these, might put in their stead the Medals which belonged to the other *Seleucus's* to supply the Series.

Not finding in the Actions of this King any Passage that could have relation to the *Pegasus* on the X, I leave the Explication of it to the Learned; however it may be said it has no relation to *Apollo*. *Justin*, lib. 27 § 28, speaks at large of this Prince, as does *Appian* and others.

SELEUCUS III. called ΚΕΡΑΥΝΟΣ. *His Medals are RR.*

Appian.

S *Seleucus III.* Son of the foregoing *Callinicus*, who enjoyed but little Health and less Esteem in the Army; his own Favourites poisoned him, having not reigned above 2 Years, or little more. He succeeded his Father in the 138th Olimpiad, 227 Years before Christ, and 86 from the Foundation of the Monarchy.

- S. 25. The Head of *Seleucus III.* with a Diadem: The X *Apollo* sitting, with his usual Ensigns, and this Motto, ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ, *Regis Seleuci*. This M. is w. d. and w. p.

Sir *Robert Abdy* has also one like this, except that on the Left Hand near the Word ΣΕΛΕΥΚΟΥ are seen the Marks which I have put in the Margin. His Grace the D. of *Devonshire* hath one also in Silver with very little Difference, and very w. p.

I have nothing of Consequence to say of the abovesaid X, which is very frequently found amongst the *Syrian Money*, and have spoke of it already.

ANTIOCHUS III. called ΜΕΓΑΣ. The M's of this King are R.

Antiochus the Great, Brother of *Seleucus* III, and Son of *Seleucus* II. It was he that made War against the *Romans*. He succeeded his eldest Brother in the 139th Olimpiad, 224 Years before Christ, and 89 after the Foundation of the Monarchy. He reigned 36 Years.

26. The Head of *Antiochus* the Great with a Diadem: The X A. D. D. *pollo* sitting with his usual Symbols about him, and this Motto, ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥ, *Regis Antiochi*. This famous M. is of the finest Gold, and weighs 524 Grains *English* Weight, and is w. d. and w. p.

Antiochus III demanding of the People of *Rome* the City of *Lisimachia*, which belonged to his Ancestors, was the Cause of his engaging in a War against them; and his not hearkening to *Hannibal's* Counsel did him a great Prejudice. The Consul *Acilius Glabrio* was the first who put him to flight, *Emilius Regilius* beat him at Sea, and *Scipio* at last, assisted by his Brother who had subdued *Carthage*, conquered him, although he had an Army of 300000 Foot, besides Horse and Elephants. Afterwards Peace was granted him by the *Romans* with Part of his Kingdom. Authors write largely of this King. *Polybius*, *Livy*, *Josephus*, *Justin*, *Appian*, and *Lucius Florus* have afforded Materials enough for Dr. *Vaillant* to write his Life at large.

As to *Apollo* sitting on the X, besides what has been already said about the Kings of *Syria*, may be added this Passage out of *Lucius Florus*, which is to the Purpose: For that Author speaking of the Prodigies that were seen in *Rome* before the War with *Antiochus*, says, *Ad hoc Cælestes Minæ territabant, quum humore continuo Cumanus Apollo sudaret. Sed hic faventis Asiæ suæ numinis timor erat.* Lib. 2. cap. 8.

27. The Head of *Antiochus* with a Wreath of Lawrel in the Form of *Apollo*: The X a Tripod, under which is an Anchor, with the aforesaid Motto. It is w. p. and w. d.

Antiochus was very effeminate, and given to Pleasure and Musick; from whence it is believ'd that the People, to flatter him, order'd his Money to be coin'd in form of this Deity, who very often was represented in a Woman's Dress, and known by every one to be a Musician, tho' for the most Part he is drawn with a Harp and a Bow. That this Head is made for *Antiochus*, admits of no Doubt, because tho' it is laureated, and the Hair in Curls, it is sufficiently known by the Portrait of the Face and Length of the Nose.

The Tripod on the X has been already sufficiently taken notice of to belong to *Apollo*; as also the Anchor at the Bottom, by which they glance at *Seleucus Nicator*, Founder of the Monarchy.

D. D. 28. The Head of *Antiochus*, when a Youth, crown'd with Lawrel: The X *Apollo* sitting, with his usual Symbols, and the foregoing Inscription. It is w. d. and w. p.

What has been already said is sufficient to prove that which appears in the present M. concerning *Apollo*.

D. D. 29. The Head of *Antiochus* the Great with a Diadem: The X a Palm-tree with Dates. I read the Inscription thus, ANTIOXOY. MEGALOTY, *Antiochi Magni*. It is of yellow Mettal something thin, m. w. and w. p.

The Workmanship of this M. and the Palm-tree on the X, makes me believe it was stamped in some Part of *Judea*, to compliment *Antiochus* the Great on the mighty Conquests he had obtained before he made War against the *Romans*; for in that he very ill deserved this Name, being so wholly given up to Pastimes, Ease, and Pleasure, that he no sooner met them but he fled without making any Opposition to speak of, and therefore was with very little Trouble overcome by them.

Antiquaries are much divided about the Title of ΜΕΓΑΛΟΤΥ given to *Antiochus* III. *Goltius* and *Fulvius Ursinus* say that there are Medals with this Title, and the latter of these affirms that he saw one in Gold that weigh'd 8 Drachms. *Vaillant*, pag. 150, cannot believe it, because he never could discover or meet with any; but this which I produce being certainly antique, it ought not to be doubted but that the Title of *Great*, given by Historians to *Antiochus* III, is also confirmed by the Authority of Medals.

SELEUCUS IV. call'd ΦΙΛΟΠΑΤΩΡ. His M's are RR.

Seleucus IV, eldest Son of *Antiochus* the Great, was so compassionate, that to free his younger Brother *Antiochus*, given in Hostage by his Father to the *Romans*, he sent thither his own Son *Demetrius* in his Brother's stead. But whilst the above-said *Antiochus* was returning home, and near to *Athens*, *Seleucus* was slain by the Treachery of *Heliodorus*, after he had reigned 11 Years. He succeeded his Father in the 148th Olimpiad, 187 Years before Christ, and 126 from the Foundation of the Monarchy.

R. A. 30. The Head of *Seleucus* IV, with a Diadem: The X Half of a Ship, with the numeral Letters ΡΑC, which denote the Year 136 from the

the Foundation of the Monarchy, with the Inscription ΒΑΣΙΛΕΩΣ ΣΕΛΕΥΚΟΥ, *Regis Seleuci*. This M. is of Brass, of the Size of C, and is w. d. and w. p.

This is the very same that *Vaillant* has, pag. 159, only that the numeral Letters in this are contrary to that, and that there is no *Acroterium* on the Side of the Head. I put it here that the Likeness may be view'd, being very different from that which is seen in the aforesaid Author, in whom you may read the Explanation.

31. A Head with a Helmet: The X a naked *Apollo* standing upright with his usual Ensigns. The Motto is the same as in the foregoing. It is w. d. and w. p. S.

Tho' there be neither Epoch nor other Sign to distinguish it from the preceding *Seleucus*, I have notwithstanding placed it here, because, tho' the helmeted Head resembles a *Pallas*, I find (after strict Examination) that it has a Likeness to the undoubted Head of *Seleucus IV*, when in his Youth. The Epoch of the first being in the last Year of his Reign, this might very well have been coined ten or eleven Years before, which make a great Difference in a Man's Physiognomy.

32. A Woman's Head crown'd with Ivy: The X one Half of a Ship with the Motto as aforesaid, and moreover two initial Letters AT. The M. is w. d. and w. p. R. A.

His Grace the Duke of *Devonshire* hath two others like to this, in both which on the Side of the Head, beside the Crown of Ivy, there is a Quiver which rises up behind the Shoulder, which seems to denote *Diana*. On the X they do not differ from that above, except in the initial Letters, where one of them has a Δ and the other AN.

It is to be observed, that tho' the Quiver at the Head of this Woman seems to relate to *Diana*, yet the Crown of Ivy which appears on the Head of each of these Medals can never agree with this Goddess; which induces me to believe that it is *Laodice* the Wife of this King, who was Sister to *Laodice* Wife of *Antiochus* the Great, and both of them Daughters of *Mithridates* the Fifth King of *Pontus*, and who was first married to *Antiochus* Son of *Antiochus III*. who died whilst his Father was yet living: Besides, the aforesaid three Heads are exactly like hers.

33. A Woman's Head: The X the same as the preceding, but the initial Letters are different from the others, which may be seen by the engraving of this M. which is w. p. K.

Here is a Woman's Head without a Crown of Ivy, and without a Quiver, but with a Diadem, the Filets of which hang on her Shoulders; different in this from the others, but exactly of the same Physiognomy. Can this be *Diana*? Can this be the Image of *Bacchus*? No, for these Deities were never represented with a Diadem. It must therefore be said to be a Queen. The X being like to that which is seen on the M. of *Seleucus IV*, makes me believe it may be his Wife *Laodice*, as I have already said; and the Reasons I have produced now and on other Occasions, makes me flatter my self that my Opinion will be judged rational.

Mr. *Masson* assures me that he has seen a Medal of Mr. *Kemp's* (tho' he has it not now, nor remembers to whom he gave it) which on one Side had the Head of *Seleucus IV*, with a Diadem, and the X a Harp, with these Letters running cross it, ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ. ΦΙΛΟΠΑΤΟΡΟΣ, *Regis Seleuci Philopatoris, anno 136*; which being very remarkable by reason of the Title of *Philopatoris*, with the Addition of the Epoch, according to *Vaillant*, pag. 159, confirms the Authority of St. *Hierom*. I would not omit the mentioning of it in this Place, tho' I my self have never seen it; and I do assure the Reader, if ever it comes to my Hands, I will take Care to have it exactly engraven in one or other of the following Volumes.

ANTIOCHUS IV. call'd ΘΕΟΣ. ΕΠΙΦΑΝΙΣ. *His M's are c.*

Appian.

Antiochus IV. younger Son of *Antiochus* the Great, and Brother of *Seleucus IV*, was by his Father given for a Hostage to the Romans. After his Brother's Death, he was, by Favour of *Attalus* and *Eumenes*, who defended him from the Treachery of *Heliodorus*, who aspir'd to make himself King, restor'd to the Kingdom in the 151st Olimpiad, 176 Years before Christ, and 137 from *Seleucus I*. He made War against *Egypt*, and its King *Ptolemy VI*. when being met by the Roman Army near *Alexandria*, *Popilius* presented him with a Letter from the Senate, by which he was prohibited to fight against *Ptolemy*; and demanding Time to consider of it, *Popilius* having with a Rod he had in his Hand made a Circle about the King on the Ground, requir'd him to resolve on Peace or War before he stir'd out of it; at which *Antiochus* being surpriz'd, laid aside the Enterprize. He afterwards made War against *Artaxerxes* King of *Armenia*, and having overcome him, and taken him Prisoner, he died, after he had reigned 12 Years.

Justin. lib.

24.
Irving. lib. 45.

S.

34, 35, 36. On the first is the Head of *Antiochus IV*, wearing a radiant Crown: The X a naked *Apollo* standing, and drawing his Bow, with this Inscription, ΒΑΣΙΛΕΩΣ. ΘΕΟΥ. ΕΠΙΦΑΝΟΥΣ, *Regis Antiochi*

Antiochi Dei illustris. Vaillant has it, pag. 195, and I bring it in only to shew the Similitude of the Head. Read the Explanation in the said Author.

The second Head is as the former, and the X a *Jupiter* sitting with a Staff, and *Patera* or sacrificing Cup: The Inscription the same.

'Tis worth observing that *Antiochus* IV was the first of the Kings of *Syria* that caus'd himself to be engraven with a radiant Crown (as can be prov'd by the Medals) this agreeing very properly with the proud and arrogant Title of ΘΕΟΥ. ΕΠΙΦΑΝΟΥΣ. The *Jupiter* sitting in the X makes me believe it was coin'd at *Antioch*, because *Ammianus Marcellinus*, lib. 22, says that this King rais'd a very magnificent Temple to *Apollo* in that City, in which he order'd to be made an Image of *Jupiter* as big as the Life with great Splendor and Expence.

The Head in the third M. being like the others, shews it to belong to this King, altho' on the X there are only these Letters, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ, and the Figure of a Woman standing upright, with a Measure call'd a *Modium* on her Head, holding a Staff in her Right Hand, and her Mantle in the Left.

This Figure is *Isis* the *Egyptian* Goddess. I am of Opinion that *Antiochus* having design'd the Conquest of *Egypt*, as *Livy* and others observe, and having soon possess'd himself of the Isle of *Delta*, and over-run the Country as far as *Alexandria*, unto which he layed Siege, and never forsook it till after the Arrival of *Popilius*, in obedience to the Senate of *Rome*; while he was there he order'd Money to be coin'd with his own Head, jointly with the Deity of the Country, to make it known that he was in Effect King of *Egypt*.

37. A Head with a Diadem: The X an Eagle holding a Thunder- R. A. bolt in its Claws, with these Words, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΘΕΟΥ. ΕΠΙΦΑΝΟΥΣ. This is w. p. and very thick.

The Eagle on the X shews it was coined in *Egypt*, this being the usual Type of those Kings, as is gathered from their Medals, and was also continu'd by the Emperors: And this as well as that which follows confirms the Truth of what I have already said.

38. This is almost like the foregoing one, there being no other D. D. Difference than the Flower of the Lote-Tree upon the Head, and the Eagle on the X not having a Thunderbolt in its Claws. It is w. p. The Workmanship and Mettal is the very same with the last.

It plainly appears that this, as well as the others, were coined in *Egypt*, and what more confirms the Truth of it is the Flower of the Lote-tree, concerning which, without my dilating on it, Authors have sufficiently treated.

That

That these therefore are Heads of *Antiochus IV* I doubt not, tho' they seem something different in the Physiognomy from those which were coined in *Syria*. The royal Ornament of the Diadem is a sufficient Proof of what we enquire after; and if the curled Locks which hang on the Shoulders (because they are different from what is seen in other Medals of this King) seem to contradict it, it may be well suppos'd that *Antiochus*, being a vain Man, would adorn himself in this manner, that he might be the more like either to the Deity of *Egypt*, or to *Apollo*, of whom he boasted he was descended.

R. A. 39. The Head of *Antiochus* with a radiant Crown: The X a thing I know not what to make of, with the aforesaid Inscription. It is w. d. and w. p.

I have engraved the X exactly as it is in the Original; but I dare not affirm what it is, especially since I have found the many skilful Persons, to whom I have shewed it, could not any way inform me.

D. D. 40. The Head of *Antiochus IV*, with a radiant Crown, under which are these Letters, ANTIOXOT. The X a Woman sitting upon a Bull, with this Inscription, ΣΙΔΟΝ..... The rest is not legible. It is w. p.

Lucian, in his Treatise of the *Syrian* Goddeſs, ſays that in *Phenicia* there is a great Temple of the *Sidonians* conſecrated to *Aſtarte*, which he takes to be the Moon; tho' a Priest of the Temple told him it was *Europa* Sister of *Cadmus*, and Daughter of *Agenor*, who diſappear'd he knew not how; and to whom, near that Place, a Temple was rais'd, and a Report ſpread about, that for the ſake of her Beauty ſhe had been ſtollen away by *Jupiter*. Add alſo to this what is engraven on the Money of this People, as appears by our M. and this is ſufficient to explain the X.

Sir *Robert Abdy* has two large Braſs Medals of the Size of F, very thick, w. d. and w. p. On one Side is a moſt beautiful Head of *Jupiter*, and on the X an Eagle with a Flaſh of Thunder in its Claws, with this Inſcription, ΒΑΣΙΛΕΩΣ. ANTIOXOT. ΘΕΟΥ. ΕΠΙΦΑΝΟΥΣ. The very ſame is expreſt in the Medal which is in *Vaillant*, pag. 195; but at *Jupiter's* Feet there is over and above an Eagle.

ANTIOCHUS V. call'd ΕΥΠΑΤΩΡ. His M's are RR.

App. Syr. **A**ntiochus V, Son of *Antiochus Epiphanes*, nine Years after his Father's Death was elected King of *Syria*, in the 154th Olimpiad, 164 Years before Chriſt, and 149 from the Foundation of the Monarchy. For the ſake of his Father's Virtues he was call'd *Eupator*. He

He was brought up in his Youth by *Lysias*, and, together with him, was slain by *Demetrius*, after having reign'd about two Years.

Joseph.
Ant. lib.
12. c. 14.
15. & 16.
Justin.
lib. 34.

I have never yet met with any Medal of this King, which I have not suspected to have been alter'd; for sometimes the Fallifiers of M's changing the Word ΦΙΛΟΠΑΤΟΡΟΣ, which belongs to *Antiochus IX*, they put in that of ΕΥΠΑΤΩΡΟΣ in such a manner, that it is almost impossible to discover the Cheat; wherefore we ought to be very cautious in our Enquiries.

DEMETRIUS I. call'd ΣΩΤΗΡ. His M's are R.

Demetrius I, Son of *Seleucus IV*, was sent by his Father a Hostage to the *Romans*, in exchange for his Uncle *Antiochus IV*. At 23 Years of Age he desir'd the Senate of *Rome* to place him on the Throne, instead of the King his Cousin, who was but a Child; but the *Romans* refus'd it. He went a second time to the Senate-house, having heard that *Cneius Octavius* the *Roman* Ambassador was kill'd in *Syria*, and requested only that he might be set at Liberty; but not obtaining even this, he fled privately by Sea, and was kindly receiv'd by the *Syrians*. He took Possession of the Kingdom in the 154th Olimpiad, 162 Years before Christ, and 151 from the Erection of the Monarchy. He slew *Lysias* with the young King, and making himself Master of the *Babylonians*, was call'd *Sotirus*; and after having reign'd about 11 Years, was overcome and slain by one *Alexander*.

41. The Head of *Demetrius* with a Diadem: The X one Half of *R. A.* a Ship, with the Motto ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ. HNP, *Regis Demetrii, anno 158.* and under the Ship ΤΥΡΙΩΝ, a *Tyriis*, and some *Phenician* Letters. This M. is w. p. and w. d.

I place it here to shew the Likeness of the Head, otherwise I should have contented my self only with registering it, since it does not differ from that of *Vaillant* except in the Epoch. See what that Author says, pag. 240 and 241.

See also *Begerus Thesaur. Branden.* Vol. 3. pag. 19. who is mistaken in the Epoch.

42. The Head of *Apollo* wreathed with Laurel: The X is a Tri-pod, with the Motto ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ. This *Nummus Serratus* is m. d. w. p. and very thick and heavy.

Begerus has a M. like this, which he supposes to be the Head of *Demetrius* wreathed with Laurel. I do not contradict him, because I have never seen it; but in this which I produce, I am sure that the Head is not like to that of *Demetrius*, and that it can be no other's but

Thef.
Brand.
Vol. 3.
pag. 19.

but *Apollo*. The Reason why the Kings of *Syria* had this Deity in so great Veneration is already mention'd.

- R. A. 43. This *Nummo Serrato* has on one Side a Horse's Head, and the X an Elephant's, with the Motto ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. It is w. p. and w. d.

These M's are c. in England.

- R. A. 44. A Griffin's Head: The X a Buck or Stag's Head, with this Inscription, ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΣΩΤΗΡ..... *Regis Demetrii Servatoris*, with the initial Letters AB. It is w. p. and w. d. This M. is RR.

Not having any thing to say of this M. I leave the judicious Reader to judge as he thinks best.

- R. A. 45. A Woman's Head with a Mitre: The X a Bow and a Quiver, with the Motto ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. It is w. p. and w. d. Tho' this Head is mitred, yet by reason of the Bow and Quiver I am apt to believe it was made for *Diana*. But as the Kings of *Syria* have been wont frequently (as we have already shewn) to represent their Wives on their Money without specifying their proper Names; so also the Wife of *Demetrius* might be represented there in the Form of *Diana*: And tho' Authors make no Mention of it, 'tis not to be doubted but that he was married, since the same Authors give us to understand that he had two legitimate Sons, *Demetrius* and *Antiochus*, who succeeded him in the Government, as shall be said hereafter.

ANTIOCHUS VI. ΕΥΕΡΓΕΤΗΣ, call'd SIDESTES. *This M. is an only one.*

- S. 46. A Young Head crown'd with Ivy, which I take to be of *Antiochus* Son of *Demetrius Sotirus*: The X a large Anchor in a Crown of Ivy, with these Letters, ΒΑΣΙΛΕΩΣ. ANTIOXΟΥ. ΒΕΡ, *Regis Antiochi, anno 162.* It is w. p. and w. d.

This singular and famous M. gives us to understand that which no Author has hitherto taken notice of. On one Side we see a young Head crown'd with Ivy, which tho' we cannot affirm it to be of a King, yet we may at least believe it is that of *Bacchus*. On the X, besides the Motto, which gives us to understand that it belongs to a King nam'd *Antiochus*, the Anchor makes it inevitably to belong to an *Antiochus* King of *Syria*, for the Reasons already alledg'd where we have treated of *Seleucus I.* But how can it agree that any *Antiochus* should

should reign in *Syria* in the 162d Year from the Reign of the *Seleucides*; when the Classick Authors, as *Appian*, *Josephus*, *Justin*, &c. affirm that this was the first Year of the Reign of *Alexander*? Why truly this M. which undoubtedly, and without all Objection, is really antique, ought to be prefer'd before all Classick Authority, being an existing Monument of the Truth of this Matter, which gives me an Opportunity of making the following Reflections.

Demetrius I. called *Sotirus*, reigning in *Syria* anno 160 after the Foundation of the Monarchy, *Alexander Bala* enjoy'd the City of *Ptolemais*, seated on the Sea-Coast of the upper *Galilee* betwixt *Carmel* and *Tyre*. When *Demetrius* had Notice that he was marching against him, he sent his two Sons *Demetrius* and *Antiochus* to a Friend of his with a large Quantity of Gold, that they might be out of Harm's way, and also revenge his Death in case he should be cut off; as indeed it came to pass, for *Alexander* slew *Demetrius*, and invaded the Kingdom anno 162; and the Sons of *Demetrius* recover'd it, tho' not without great Trouble. *Justin.*
lib. 35.

May not we therefore suppose that this M. belongs to *Antiochus Evergetes*, Son of *Demetrius* I. who by *Vaillant* is made to be the Seventh of this Name, tho' we are obliged to make him but the Sixth? since it cannot belong to any other, because *Antiochus* Son of *Alexander* in the Year 162 was not yet born: And may not we also imagine that the two Sons of *Demetrius* I, of whom we have already spoken, as soon as they heard the News of the Death of their Father, came immediately to *Cilicia*, and got Possession of one Part of *Syria*, causing themselves both at once to be acknowledg'd for Kings? And as *Alexander* was believ'd to be spurious, they, to signalize themselves as true Descendants of the Race of the *Seleucides*, order'd an Anchor to be stamp'd on their Money, as may be seen in this and in two other Medals of *Demetrius* II, the one placed near to this in this Book under this King, and the other in *Vaillant*, pag. 271. Neither doth it seem strange to believe that two Brothers should reign together, when they loved one another so extreamly, as may be plainly gather'd from the Title of *Philadelphus*, which is seen on the Medals of the aforesaid *Demetrius*. This is not without Example in the Kings of *Syria*: See the Observation I have made upon the third M. of this *Antiochus*.

Therefore the Succession of those Kings ought to be corrected in this Manner. *Demetrius Sotirus*, who dy'd anno 162, left two Sons, *Demetrius Nicator*, and *Antiochus Evergetes* the Sixth of this Name, who reign'd jointly, as has been said, in one Part of *Syria* towards *Cilicia* immediately after their Father's Death; at the same Time *Alexander Bala* reign'd in that Part which lyes towards *Phenicia* and *Judea*. *Demetrius Nicator* having slain *Alexander*, made himself Ma-
E
ster

fter of all this Ufurper had enjoy'd. But soon after this *Diodotus* raising a Rebellion, fet upon the Throne of *Antioch* the Son of the above-said *Alexander*, called *Antiochus Nicephorus*, yet a Child, whom *Vaillant* calls the VIth, and I the VIIth, and soon after was murthered by *Diodotus*, who usurped the Kingdom, and caused himself to be called *Triphon*: *Demetrius Nicator* being at that Time engaged in a War against the *Parthians*, he was there made a Prisoner: When *Antiochus* VI, called *Evergetes*, had overcome and killed *Triphon*, he remained sole Possessor of the Kingdom of *Syria*, and having afterwards redeem'd his Brother from the Hands of the *Parthians*, he restor'd him to his Paternal Estate, but soon after this he dy'd, leaving *Demetrius* II. sole Possessor of the Kingdom.

ALEXANDER I. ΘΕΟΠΑΤΩΡ ΕΥΕΡΓΕΤΗΣ, called BALA.
His M's are c.

Jus. lib.
35.
Jos. Ant.
lib 13. c. 3.
A. pian Syr.
Vaill. Hist.
Reg. Syr.
pag. 245.

A *Alexander*, according to some, was a base Son of *Antiochus Epiphanes*, and of *Bala* his Concubine; a Favourite of *Ptolomy* King of *Egypt*, whose Daughter *Cleopatra* he took afterwards to Wife: he drove *Demetrius Sotirus* out of his Kingdom in the 157th *Olimpiad*, 151 Years before Christ, and 162 Years from the Rise of the *Seleucides*; but after Five Years he was overcome and slain by *Demetrius Nicator*, Son of *Demetrius Sotirus*.

S. 47. The Head of *Alexander* with a Diadem; the X an *Apollo* sitting in his usual Posture, and the Motto ΒΑΣΙΛΕΩΣ. ΑΛΕΞΑΝΔΡΟΥ. ΘΕΟΠΑΤΟΡΟΣ. ΕΥΕΡΓΕΤΟΥ. *Regis Alexandri Theopatoris Benefici.* This M. is w. p. and w. d.

S. 48. The Head of *Alexander* with a Lion's Skin; the X an *Apollo* standing with his usual Arms: It is w. p. and w. d.

S. 49. The Head of *Alexander* with a Helmet; the X a Victory with a Crown and a Palm: It is very w. p.

These three M's are in *Vaillant*; the first, *Pag.* 256. the second in 259, and the third in 260. I insert 'em only to shew the Resemblance, each one differing from the other; you may read the Explication in the said Author. Sir *Robert Abdy* has a M. of *Alexander* with a Helmet like the foregoing; but the X a Tripod with the Motto as above: Under the Tripod are these Letters joined together NE, as is seen in the Margin of the Engraving. The M. is of the Size of A.

50. The

50. The Head of *Alexander I.* with a Diadem; the X is a Tripod *R. A.* with this Inscription, ΒΑΣΙΛΕΟΣ ΑΛΕΞΑΝΔΡΟΥ. It is very w. p. and w. d.

The Tripod belongs to *Apollo*, of which we have spoken already.

51. A Head with a Diadem as the foregoing; the X a Trident *R. A.* with a Dolphin round it, without any Motto: Is is w. d. and w. p.

I take it to be coin'd in the City of *Laodicea*, which borders on the Sea, for the Reasons alledg'd by the Learned *Vaillant*, pag. 262.

52. The Head of *Alexander* with a Diadem; the X a *Jupiter* *D. D.* standing upright, who in his Right Hand holds a Helmet, and in his Left a Staff, and these Letters ΑΙΙΑΜΕΩΝ. ΓΞΡ. *Apamensium, Anno 163.* It is w. p. and w. d.

The Inhabitants of *Apamea* in *Syria*, bordering on the River *Orontes*, coined this M. in Honour of *Alexander*, in the second Year of his Reign; the X is *Jupiter*, a Deity worshipped by this People, who holds a Helmet in his Right Hand, to whom perhaps it was presented as a votive one of *Alexander's*, after the Victory obtained over *Demetrius Sotirus*, near to which City it is probable the Battel happen'd betwixt these two Kings.

53, 54. The Head of *Alexander* with a Diadem; the X a standing *Jupiter*, with an Owl, with these Letters ΚΥΡΡΗΣΤΩΝ. ΑΞΡ. *D. D.* *Anno 164.* This M. is in *Vaillant*, pag. 260. I bring it in here only to accompany the other which is not in the abovesaid Author.

The same Head as before; the X a *Jupiter* standing with a Bough in his Right Hand, and these Letters ΙΕΡΟΠΟΛΙΤΩΝ. It is w. p. and w. d.

Stephanus Bizantinus, pag. 411. speaking of the City of *Hieropolis*, says: *Hieropolis urbs Phrygiam inter & Lydiam. Urbs aquis calidis abundans, a multitudine templorum sic appellata: Secunda Cretæ: Tertia Syriæ* (which is that of our Medal) *quæ etiam Hierapolis vocatur per o.* *Pliny lib. v. cap. 23. Bambycen, quæ alio nomine Hierapolis vocatur, Syris Magog. Procopius in his Second upon Edifices: Hierapolim, quæ omnium eo tractu urbium est Princeps ac Nobilissima. Ammianus, lib. 23. calls it, Civitatem capacissimam.* *Cellarius* places it in the *Cyrrhestick* Province, on the River *Singa*, near the *Euphrates*. It is visible by the Medals, that *Alexander Bala* had the Deity of *Jove* in singular Veneration, imitating in such a Manner *Alexander the Great*, his Name-fake, that he almost always stamp'd his Coin with this Deity; from whence, I suppose, that after he had overcome *Demetrius*, and perhaps driven back his Sons also, who were advancing farther into *Syria*; and being arrived at the sacred City called *Hierapolis*, he e-

rected there a Statue to *Jupiter*, with an Olive Branch in the Right Hand, to denote that with these Victories, obtain'd by Favour of this God, he had establish'd Peace in the Kingdom.

R. A. 55. The Head of *Jupiter* crown'd with Laurel; the X a Thunderbolt in a Garland of Laurel, with these Letters ΑΔΕΛΦΩΝ. ΔΗΜΩΝ. ΔΞΡ. It is w. p. and w. d.

M. 56. The Head of *Apollo* wreathed with Laurel; the X a Tripod with the same Inscription as in the last, and these Numerals ΕΞΡ.

H. S. 57. Two bearded Heads conjoin'd, one of them with a Diadem; the X the Figure of a Woman, and the same Motto as the foregoing. It is w. d. and w. p.

To these three M's I adjoin the instructive Notes which were kindly given me by the learned Mr. *Masson*, which demonstrate how much those who hitherto have writ have been mistaken, and I doubt not of their being satisfactory to those who read them.

Though there are several Coins, especially in our *English* Cabinets, that have this Inscription, ΑΔΕΛΦΩΝ. ΔΗΜΩΝ; yet the Heads and Symbols of two Deities only are to be discern'd on them, and that with a twofold Year alone; for some have *Jupiter's* Head on the Fore-side, and a Thunderbolt on the X; others, *Apollo's* Head and a Tripod, together with these numeral Letters ΔΞΡ. or ΕΞΡ, which signify the Year 164 or 165; neither do the rest of the Monograms vary much, which, because they are of an unknown Signification, do not deserve to be described; the Mettal and Sculpture, which is entirely *Syriac*, shews us very plainly to what People and Cities these Sorts of Medals do belong: This is confirm'd in that Passage of *Strabo*, who, writing concerning the *Seleucidan* Part of *Syria*, says expressly it was call'd *Tetrapolis*, on the Account of the four illustrious Cities of Antioch, Seleucia, Apamea, and Laodicea, which, by Reason of their Unity, were term'd Sisters, and to be preferred before all the rest: *Ἐπεὶ καὶ ἐλεγοντο ἀλλήλων ΑΔΕΛΦΑΙ διὰ τὴν ὁμονοιαν, Σελεύκῃ τε Νικάτορ τε κίσμα:* By which last Words we are not only given to understand, that these four Cities were built by *Seleucus Nicator*, but there is a Reason also given why they are call'd *Sisters*, besides their mutual Agreement; and that is, because they were the Work of the same Founder, and as it were Father.

Moreover, seeing *Jupiter Casus* was the principal Deity of the City of *Seleucia* in *Pieria*, and that the Coin of that City has commonly a Thunderbolt upon it, as its proper Symbol, as Baron *Spanheim* and Cardinal *Norris* have observ'd out of *Appian*; hence we may affirm, that the M's with the Inscription now treated of, which represent

Strab. lib.
XVI. p. 1
1087.
Anst. Edit.

sent the Head and Thunderbolt of *Jupiter*, belong to the same City. This is also confirm'd by the Monogram sometime found upon them, where B.H.K.Y. are join'd together; seeing that is to be seen on some Coins of *Seleucia* having this Inscription, ΣΕΛΕΥΚΕΩΝ ΤΩΝ ΕΜΠΙΕΡΙΑΙ, which I have seen in the Hands of Mr. *Falkner*.

So also the other Coins, which have *Apollo's* Head and a Tripod upon them, may be said to belong to *Antioch*; seeing we commonly find the same Deity and a Tripod his Symbol upon other Coins that bear the Name of that City.

We are to observe in this Place, that some Medals with the same Inscription bear a double Head that is bearded and join'd together, and wearing a Diadem, as above; such a Coin Sir *Hans Sloan* has, the X of which is a *Woman with a tutalated or tower'd Head standing, having a Crown in her Right Hand, without a Cornucopia*, and without numeral Letters, which yet I have seen on two other Coins, in the Possession of Mr. *de Wilde* at *Amsterdam*, viz. ΔΞΡ and ΕΞΡ Anno 164 and 165: Perhaps that was the doubled Head of *Jupiter Casius* and *Jupiter Philius*, who was worshipped at *Antioch*.

These Years 164 and 165 on these Coins refer to the *Seleucidan* Æra, and so to the Reign of *Alexander I.* King of *Syria*; for the Engraving and Shape of the Money also point to us the Times of the Kings of *Syria*.

Goltzius was the first that would give us this sort of Coin with *Jupiter's* Head and Thunderbolt upon it; but not taking the Inscription right, he represents it thus: ΕΥΡΗ. ΔΕΛΦΩΝ. ΔΗΜΟΣ, and he ascribes it to the City of *Delphos*. Vid. *Græciæ Urbium*, Tab. 8. n. 8.

Nonnius understands it in the same Manner, and so does (a) *Cuperrus*, tho' he endeavours to correct him.

Harduin also is quite blind, and does but dream, when he reads and interprets an Inscription upon the like Coin in this Manner: "H. T. A. " ΔΔΕΛΦΩΝ. ΔΗΜΩΝ; with the Symbol of a Prefect at the " lower Part of the M. In another Part *Jupiter's* Head, which I " interpret thus: Ηρακλείας Τάρσον Αδελφῶν Δημῶν, *Heracleæ, Tarso, Fratrum Populorum*. But he does not tell us what the Type or Symbol of the X is.

Neither had *Begerus* any more Discernment than the rest, who produces one Coin of this Sort, with *Jupiter's* Head and a Thunderbolt, about which, according to his Custom, he makes many Words; but at last confesses he does not know what Cities it belonged to. However, he judges rightly by the 165, that it was struck in the Time of *Alexander* King of *Syria*.

I shall add no more concerning these Coins here, because I intend to treat of them more largely upon another Occasion.

(a) *Ad C. ult. Apoth. Hermeri. p. 233.*

- R. A. 58. Jupiter's Head wreathed with Laurel; the X a Thunderbolt with Wings in a Garland, with this Motto, ΣΕΛΕΥΚΕΟΝ. ΤΩΝ. ΕΜΠΙΕΡΙΑΙ. CÆP. *Seleucensium qui sunt in Pieria, Anno 166.* It is w. p. and w. d.

This abovemention'd M. of Mr. Masson, was coin'd the last Year of the Reign of *Alexander I.* by the People of *Seleucia*, near to the *Pierian Mountains* in *Syria*, and is of the same Mettal and Workmanship as the former.

- S. 59. A Woman's Head cover'd with an Elephant's Skin; on the X is an *Acroterium*, with the Words ΒΑΣΙΛΕΩΣ. ΑΛΕΞΑΝΔΡΟΥ. It is w. p. w. d. and R. R.

This without doubt is *Cleopatra*, Daughter of *Ptolemy Philometor* King of *Egypt*, who gave her in Marriage to *Alexander I.* after he had subdued *Demetrius*, and is very like one that is in *Vaillant*, pag. 235. join'd with the Head of her Husband. The same *Alexander* having, by underhand Dealings, endeavoured to betray the abovesaid *Ptolemy*; he, enrag'd at such Proceedings, took away *Cleopatra* from him, and gave her in Marriage to *Demetrius Nicator*, the second of this Name, sending him to his Paternal Kingdom; and died soon after of the Wounds he had received in the Battel against the aforesaid *Alexander*. *Demetrius II.* being afterwards taken Prisoner by the *Parthians*, and the Kingdom invaded by *Triphon*, and she being retired into *Seleucia* with a sufficient Number of Soldiers, she sent for *Antiochus*, *Demetrius's* Brother, who was wandring from one Place to another, and was marry'd to him whilst the abovesaid *Demetrius* was yet living, and establish'd the Crown the third Time on her own Head. *Vid. Joseph. Antiq. Jud. lib. 13. cap. 7, 8, & 12.* In short, this *Cleopatra* was a Daughter of a King, Wife of three Kings, and Mother of two; we shall soon come to take Notice of her Death.

The Elephant's Skin which adorns the Head, I suppose she wore in Imitation of the Queens of *Egypt*, especially because we see the same wrapped about the Head of *Cleopatra's* Sister in the *Ptolemys* in *Vaillant*, p. 121. and the *Acroterium* which is on the X, makes me believe it was coined by the *Sidonians*, this being the Mark or Symbol which that People used to put on their Mony.

- R. A. 60. The Head of the same *Cleopatra* adorn'd with Ivy Leaves and a Mitre; the X an Elephant with the aforesaid Motto. It is w. p. and w. d.

The Ivy Leaves that adorn the Head, make me believe that *Cleopatra* was a Priestess of *Bacchus*; and the Elephant on the X confirms me in this Opinion, and *Diodorus Siculus, lib. 4.* says that *Bacchus* was

was the first that was carried in Triumph on the Back of this Animal.

DEMETRIUS II. call'd ΝΙΚΑΤΟΡ. His M's are reckon'd amongst the most R.

A *Alexander* was depriv'd of the Kingdom by *Demetrius* Son of *Appian*. *Demetrius Sotirus* in the 158th Olimpiad, 146 Years before Christ, and 167 Years after the Foundation of the Monarchy; and because he had overcome the Bastard Line, was call'd *Nicator*. He afterwards made War against *Arsaces* King of *Parthia*, but was defeated and taken Prisoner by him, after having reign'd seven Years in *Syria*. Whilst he was in the Hands of this King, he married his Sister called *Rodogunis*; at the same Time *Diodotus*, one of the King's Servants, enraged at this Action, set *Antiochus* the Bastard's Son on the Throne.

Joseph Antiq. J. d. lib. 13 c. 9. Appian.

61. The Head of *Demetrius* II with a Diadem: The X is an Anchor, with this Motto, ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΝΙΚΑΤΟΡΟΣ, *Regis Demetrii Nicatoris*. It is w. d. and w. p. R. A.

This young Head of *Demetrius*, and the Anchor on the X, makes me believe that this M. was coined much about the same Time as that of *Antiochus* VI, surnamed *Evergetes*, who was his Brother, which I have already shewn, pag. 52; that is to say, a little after the Death of their Father: And the Title of *Nicator*, that is *Victorious*, I think may be ascribed to some Victory which he might at first have obtain'd over *Alexander*. I ground my Opinion on the Authority of the aforesaid M. of *Antiochus*, the Epoch whereof makes me admire at the Silence of Authors on this Head. So it might also be, as we said at first, that these Kings used the Anchor to distinguish themselves from the Bastard Line; and that *Demetrius* would be call'd *Nicator*, a Title which no King of *Syria* had hitherto us'd except *Seleucus* I, to shew that he not only gloried in being descended from the Founder of the Kingdom, but also in bearing of his Name.

62. The Head of *Apollo* wreath'd with Laurel: The X a very beautiful Tripod, with the Motto ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΦΙΛΑΔΕΛΦΟΥ, *Regis Demetrii Philadelphi*. This M. is w. p. and w. d. but more c. S.

The Name of *Philadelphus* shews plainly the very great Union and Affection that was betwixt the two Brothers *Antiochus* and *Demetrius*, and proves that it was not impossible but that they might reign together, notwithstanding *Antiochus* was the youngest. By this is seen

seen the Good-nature of *Demetrius* the eldest Brother, who associated him in the Government of the Kingdom, when he himself enjoy'd but a very small Part of it. It might also be, that his Father had so order'd it before his Death. But be that as it will, the Love of *Demetrius* towards his Brother is very evident, and *Antiochus* made him a most grateful Return when he freed him from his Imprisonment in *Parthia*.

Of *Apollo*, who was in highest Veneration with the Kings of *Syria*, enough has been said already.

The other M. which belongs to Sir *Robert Abdy*, is in every respect like unto the foregoing, except that in this the Name of *Philadelphus* is joyn'd with that of *Nicator*.

R. A. 63. The Head of a Woman, or perhaps of *Apollo*: The X a Tripod, with this Motto, ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΘΕΟΥ. ΦΙΛΑΔΕΛΦΟΥ. ΝΙΚΑΤΟΡΟΣ, *Regis Demetrii Dei Philadelphi Nicatoris*. It is w. d. and w. p.

That *Apollo* was often represented like a Woman, Medals make it out, and the learned *Vaillant* treating of the Kings of *Syria*, speaks very much of it; but whoever desires to be fully informed hereof, may read Mr. *Schott's* learned Dissertation of *Homer's Apotheosis*, pag. 52: And tho' the Head of ours is not wreathed with Laurel, as that of this God generally is, yet the Tripod on the X puts me out of doubt concerning it.

The Motto is the same as in the foregoing one; only in this there is more than in that, the Title of ΘΕΟΥ, which *Demetrius* took as hereditary from his Father, and perhaps in opposition to *Alexander*, who to make himself pass for the legitimate Son of *Antiochus* IV, assumed the Name of *Theopator* (*Dictus Theopator, qui patrem habuit Deum, ut suspectum originis amoveret*;) as if he should say, It is lawful for a Bastard to call himself the Son of a God, tho' not to call himself God as his Father had done, this being a Privilege which no one can justly pretend to without being his true and legitimate Successor. I am further of Opinion that he assumed the Title of *Philadelphus*, that is a Lover of his Brother, not only because it agreed with that of *Demetrius* I, ΦΙΛΟΠΑΤΟΡ, a Lover of his Father, but also because that it was done in some measure in emulation to that of beneficent ΕΥΕΡΓΕΤΟΥ, which *Alexander* had taken.

Vid. Vaill.
pag. 238.

Ibid. p.
254.

R. A. 64, 65. Two M's with the Head of *Jupiter* wreathed with Laurel: The X of the first is an *Apollo* sitting with his usual Implements, and the same Inscription as before; the other has the same Motto, and a *Pallas* standing upright with Wings, with a Staff and a Shield, holding in her Left Hand a little Victory, with a Garland of Laurel.
There

There are also two initial Letters ΣΙ, and underneath these Numerals ΗΞΡ, anno 168. Both are w. d. and w. p.

I have nothing to say of the first, more than that it is not in *Vaillant*, and that I have seen another like it of a small Size, but without the Title of ΦΙΛΑΔΕΛΦΟΥ.

The second, by the two Letters ΣΙ which appear on it, I believe was coined in *Sidon* anno 168 of the *Seleucian* Account, to compliment *Demetrius* on the Victory he had obtain'd over the City of *Antioch*, which had rebell'd against him, where he was, as *Josephus* ^{Antiq. Jud. lib. 13. c. 9.} writes, in very great Danger. In *Vaillant*, pag. 272, is a Medal of this *Demetrius* coin'd in the same Year in the City of *Tyre* near to *Sidon*; which gives us to understand that this was the way the Cities of *Phœnicia* took to congratulate their King, and to demonstrate their Loyalty to him. It is very unusual, and perhaps without Example, to see a *Pallas* with Wings, as this is in the X; my Notion is that it denotes the Shortness of the Expedition, he having in a very little time reduced the Rebels of *Antioch* to Obedience; and he might also do it in competition with *Alexander* I, to shew his Descent from the Kings of *Macedon*, she being their noble Deity. *Seleucus Nicator* ^{Vaill. pi. 257.} gave also a *Pallas* guiding a Chariot drawn by Elephants, for the same ^{Ibid. p. 37.} Reason.

66. *Jupiter's* Head wreath'd with Laurel: The X a Victory with a Palm and Garland of Laurel, and these Letters, ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΘΕΟΥ. ΝΙΚΑΤΟΡΟΣ. It is w. p. and w. d. S.

This having no Epoch, I cannot well conjecture to what Time I ought to refer this Victory; but I verily believe it was that which relates to *Alexander Bala*, being the most famous he ever obtain'd; and the rather, because the same *Bala* made use of the same Type when he overcame *Demetrius Sotirus* his Father, as appears in the *Italian*, p. 56, and in *Vaillant*, p. 260.

67. The Head of *Demetrius* with something of a Beard: The X as the foregoing. It is w. p. and w. d. S.

It is easily perceiv'd by this Head, tho' with a Beard, that *Demetrius* was a young Man when it was coined: And I suppose he let his Beard grow a little on his Chin, that he might in this also be like his Father, as may plainly be seen by the Drawing in *Vaillant*, p. 238 and 239, which could not but have a very good Effect on the People, who remember'd his Father that had been much injur'd by *Alexander*, by seeing his Likeness in the Effigies of his Son.

68. The Head of *Demetrius* II with a Diadem, behind which is an M: The X the Figure of a Woman standing upright, with *Bacchus's* ^{W.} Javelin

Javelin in her right Hand, and in her Left an Apple, with a radiant Crown on her Head, and two Pine-apples hanging down on each Side; under which are two Stars, and all about the Figure two Rows of *Phallus's* or votive *Priapus's*, with this Motto, ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ ΦΙΛΑΔΕΛΦΟΥ ΝΙΚΑΤΟΡΟΣ, *Regis Demetrii Philadelphii Nicatoris*. It is of very fine Silver, and weighs 246 Grains *English*: It is extreamly w. p. and w. d. This M. is an only one.

The Letter M, which is behind the Head of this Medal, I think, denotes its having been coined in *Marathon* a City of *Phanicia*, *Marathus antiqua Phenicium Civitas, nunc diruta*, *Strab. p. 512.* which was always loyal to this King, as *Vaillant* relates, p. 319.

The rob'd Goddess on the XI take to be a Complication of all the Deities of the *Syrians* call'd *Pantheon*, of which *Astarte*, that is *Venus*, is the principal. *Cicero* affirms that *Venus* and *Astarte* were one and the same thing; *Quarta Venus Syria Tiroque concepta, quæ Astarte vocatur*, &c. and *Macrobius* seems to infer, that she was one of the chief in the *Pantheon* at *Rome*, when he says, *Unio qui super- fuit postea, Victâ Regina, & capta Ægypto, Romam delatus, disse- tusque est, & factæ ex una margarita duæ, impositæque simulacro Ve- neris, ut monstruosæ magnitudinis, in templo, quod Pantheon dicitur.*

Besides which, *Phanicia* was call'd the Land of *Venus*, who with an impure and infamous Worship was ador'd in the City of *Aphaca* on Mount *Libanon* near the River *Adonis*, where stood her most cele- brated Temple, which was afterwards razed to the Ground by *Con- stantine* the Emperor. *Euseb. de vita Constantin. lib. 3. c. 55.* relates at large how this Worship was perform'd: *Erât Schola quædam ne- quitie omnibus libidinosis, & iis qui multa licentia corrumpunt cor- pus suum; effeminati enim viri quidam, non viri, naturæ suæ digni- tate abnegatâ, muliebri mollitie Deam placabant. Mulierum congres- sus illiciti, & furtivi Coitus, infandæque & turpiæ facinora in delu- bro illo, ut in loco impio & profano admittebantur.* It is well known, that as the *Egyptians* under the Divinity of *Bacchus* comprehended all the Deities of *Egypt*; so also under that of *Venus* the *Assyrians* comprehended all theirs. The present *Pantheon* makes this very clear, and the Apple which the Goddess holds in her Left Hand con- firms what we have already said, that *Venus Genitrix* was the princi- pal Deity of it. The Javelin which she has in her Right Hand vindi- cates the Deity of her Consort *Bacchus*; or shall we rather take it for the Goddess *Libera*, of whom was born *Priapus* at *Lampascus* a City of *Phrygia*, called by the *Assyrians* *Belphegor*; and therefore the Flanks are surrounded with the same, as votive *Phallus's* and Charms, which the Ancients used against Witchcraft. *Selden* affirms that the *Assyrians*, from whom the *Syrians* are derived, used a mad sort of Worship to the secret Parts both of Man and Woman; and

Lib. 3. de
Natur.
Deor.
Dion. lib.
53.
Satur. lib.
3. c. 17.

Selenus de
Diis Syr.
p. 190.
Macrob.
Satur. 1.
c. 21.
Hist. tri-
part. lib 2.
c. 20.
Sozomenus,
lib. 2. c. 15.
Socrat. l. 1.
c. 18.

Vid. Diodor.
Siculo, lib.
4.
Lucian. de
Syria Dea.
De Diis
Syriis, p.
138.

Xiphilinus de Pseud. Antonin, with the same Author, says thus, *Leonem, Simiam, & Serpentem in aedes numinis inclusit, & pudenda virilia iniecit.* And afterwards adds, *Libens omitto quidquid in mentem subire necesse est de obscænis membris, in Cybeles, Osiridis, Bacchi Mysteriis, & quod de Sacerdotum apud Ægyptios tradit, virilibus abscissis & numini sacratis;* and more than this, he takes these Words out of *Ptolemy*, *Sacra sunt apud Assyrios, membra generationis destinata; ob solis, Saturni, & Veneris aspectus, qui seminales sunt.* The radiant Crown on the Head of this Goddess may be ascrib'd to the Sun, and also to *Juno*: The Pine-apples which hang on each Side, seem to denote *Cybele*, or the great Mother: The two Stars which appear on both Sides, I suppose to be *Castor* and *Pollux*. On the Garment seems to be seen that which *Lucian* observ'd in *Syria* in the Statue of a Goddess which was made for *Juno*, but had some Affinity with *Pallas*, *Venus*, the Moon, *Rhea*, *Diana*, *Nemesis*, and the *Parcæ*; which makes me conclude it was a *Pantheon* like unto ours. At the End of this Explanation I shall insert two Inscriptions taken out of *Gruterus*, which seem to be to our present Purpose. To sum up the Matter, give me Leave to say, that perhaps the People of *Marathon* designed by this M. to flatter *Cleopatra* the Wife of *Demetrius*, representing her under the Image of the Goddess *Libera*; and that by the two Stars, the *Cabiri* or *Dioscuroi*, they would also denote *Seleucus* and *Antiochus* the two Sons of the said *Cleopatra* by *Demetrius*, making one of them to be *Castor* and the other *Pollux*, foreboding that all the Deities of *Syria* would be propitious to them; because the *Priapus's* were made of all sorts of Metal, and were hung about Childrens Necks, supposing that they would be available against Witchcraft and all other Evils: They also supposed them to be the Defenders of all generated things, and for that Reason they were wont to set this Idol in their Gardens.

Seldenus. Ibid.

De Syria Dea.

Gruterus, pag. XCV.

ΤΡΥΦΩΝ. ΤΡΥΦΩΝ.

Hic sculpiunt stemma hominis mentulati, auribus Sylvanorum in modum acutis. Utrinq; adest corbis cum fructibus variis. Supra eas à dextris clava nodosior, à sinistris falcula. Infra à dextris asini caput, cui imminet dolabra sacrificialis. In sinistris item asini caput, cum cultro oblongiori in basi legitur.

ΙΘΥΦΑΛΛΩΙ. ΚΟΡΥΝΗΦΟΡΩΙ.
ΚΗΠΟΦΥΛΑΚΙ. ΚΛΕΠΤΟΜΑΚΤΗΓΙ
ΕΤΕΡΓΕΙΑC. ΚΑΙ. ΕΥΔΟΚΙΑC. ΧΑΡΙΝ
ΔΑΜΥΑΚΙΩΝ. ΚΟΙΝΩΝΙΑ.

Gruterus ibid.

PRIEPO
PANTHEO
P. P. AELII
VRSIO. ET. AN
TONIANVS. AE
DILES. CL. APVL
DICAVERVNT
SEVERO. ET. IOVINIANO. COS.

69. The Head of a Woman: The X a *Cornucopia*, with this Motto, *BAΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΗΞΡ*, *Regis Demetrii, anno 168.* It is pretty w. p. and w. d. R. A.

This Woman's Head, which has no Sign of Divinity, I verily believe to be *Cleopatra*, who was taken by her Father from *Alexander* for Offences committed against him, as is already noted, and given to *Demetrius II*; tho' in this M. the Flattery of the Artificer is plainly discovered, having made her much more beautiful than in that described pag. 24.

The double Epoch on the X I believe has not been seen till now on any other Coin, nor can I give any Reason for its being so in this *Cleopatra*, in the Year 168, was certainly married, according to Historians, to *Demetrius*; and this is also confirmed by the Authority of the abovesaid M. and by means of this her Marriage, this King being favoured by *Ptolemy Philometor* her Father, recovered her paternal Kingdom; therefore, in acknowledgment of this Favour, I suppose he commanded the Image of the abovesaid *Cleopatra* to be expressed with a *Cornucopia* on the X, seeing by her Means the Usurper was expell'd, and the publick Tranquility restored, which made Plenty flourish in the Kingdom of *Syria*.

ANTIOCHUS VII. ΘΕΟΣ. ΕΠΙΦΑΝΗΣ. ΝΙΚΗΦΟΡΟΣ. *His*
M's are R R.

Joseph.
Antiq. lib.
13. c. 12.

Antiochus VII, whom *Vaillant*, pag. 274, calls the VIth, was the Son of *Alexander Bala* and *Cleopatra*. He was rais'd to the Throne whilst a Youth by *Diodotus*, in opposition to *Demetrius II*, in the 158th Olimpiad, 145 Years before Christ, and the 168th of the *Seleucian* Dynaſty, at the very ſame time that the abovesaid *Demetrius* reign'd in *Syria* and *Phœnicia*; and having reign'd about two or three Years, he was ſlain by *Diodotus*, who took Poſſeſſion of the Kingdom, and cauſ'd himſelf to be call'd *Tryphon*. *Appian* of *Alexandria* calls him *Alexander*, but againſt the Opinion of other Hiſtorians, and the Authority of the M. in *Vaillant*, p. 281.

I do not know of any Medals of this King in *England*; and Mr. *Maſſon* has aſſur'd me that he never ſaw any of them in his Travels beſides that belonging to the Grand Duke of *Tuſcany*, which may be ſeen in *Vaillant*, p. 281, wherein the Word ΝΙΚΗΦΟΡΟΥ is under the Figure of *Jupiter* at the Bottom, and not as that Author places it.

TRYPHON. ΑΥΤΟΚΡΑΤΟΡ. *His M's in Brass are not common, but in Silver are RR.*

Tryphon, first call'd *Diodotus*, after having impiously murther'd the young King *Antiochus*, usurp'd the Kingdom in the 159th Olimpiad, 143 Years before Christ, and in the 170th of the Foundation of the Monarchy. Having reign'd five Years, he was overcome and slain by *Antiochus Sidetes*, Brother of *Demetrius*, who was then a Prisoner in *Parthia*. App. Syr.
Ex Joseph.
Antiq. lib.
13. c. 12.
Justin. lib.
36.

70. The Head of *Tryphon* with a Diadem: The X a Helmet with a Plume, if not a Horn, and a Star underneath it, with this Inscription, ΒΑΣΙΛΕΥΣ. ΤΡΥΦΩΝΟΣ. ΑΥΤΟΚΡΑΤΟΡΟΣ, *Regis Tryphonis Imperatoris*. It is very w. p. and very w. d. ith
ti-
S.

I have engraved this for the sake of the Resemblance, because that in *Vaillant* is wanting in this Particular. You may read in the said Author the learned Explication of this M. pag. 295.

ANTIOCHUS VI. ΕΥΕΡΓΕΤΗΣ, *vulgarly call'd Sidetes*.
His M's are c. that is to say, those which were coin'd after the Year 174.

Antiochus VI, who according to *Vaillant* is the VIIth, was the younger Son of *Demetrius Sotirus*, and Brother of *Demetrius Nicator*. He made War against *Tryphon*, (being first join'd in Wedlock to *Cleopatra* his Brother's Wife, who was a Prisoner in *Parthia*) overcame and slew him, and with very great Difficulty recover'd his whole paternal Kingdom in the 160th Olimpiad, 139 Years before Christ, and the 174th of the *Seleucian* Dynasty. He made War against *Phraates* King of *Parthia*, who had succeeded *Arsaces*, requiring him to restore to him his Brother, whom he retain'd a Prisoner; who accordingly did set him at Liberty; but afterwards making War a second time against the same King, he was routed, and in Despair kill'd himself, after he had reign'd nine Years alone, and eleven with his Brother, as the M. pag. 52 of the *Italian*, induces us to believe. Authors are of different Opinions about the Time that he reign'd. Some reckon but 7, others 9, and others 12 Years. *Josephus* makes a great Elegy on this King, to whom he gives the Title of *Pious*. Antiq. Jud.
lib. 13. c.
12 & 16.

- S. 71. The Head of *Antiochus* with a Diadem: The X an Eagle with one Foot on the Prow of a Ship, and this Motto, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΔΟΡ, *Regis Antiochi, anno 174*. It is a Silver one, w. p. and w. d.

I place it here only to shew its Likeness, *Vaillant* having already inserted it, pag. 304, where you may read the Explanation. I shall content my self only with saying it was coin'd in the City of *Tyre*, the Key with the Monogramma over it confirming it; but I do not find in this that which *Vaillant* discovers in his, viz. ΙΕΡ.ΑΣΥ, *Tyri sacra Asyli*. The Reader may judge of it by the Engraving, wherein I have been as exact as possibly I could.

- R. A. 72. The Prow of a Ship: The X a Trident, with this Motto, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΥΕΡΓΕΤΟΥ, *Regis Antiochi Benefeci*. It is w. p. tho' but m. w.

- D. D. 73. The Prow of a Ship: The X a Trident finely adorned, with the foregoing Inscription, and these Numerals, ΔΟΡ, *anno 174*. It is w. p. tho' but m. w.

These two Medals being of the same Workmanship and Likeness, it may well be suppos'd they were also made at the same Time and Place. I shall give my Opinion of the second, which may be done with the more Certainty because it has the Epoch, and may be apply'd also to the other.

The Year 174 was the very same in which *Cleopatra* resided in *Sidon*, where I suppose it was coin'd, and sent for *Antiochus Evergetes*, who was wandring from Place to Place for fear of *Tryphon*, and married him. He having put himself at the Head of a good Number of Troops which were under the Command of this Princess, march'd with them against the Usurper *Tryphon*, and laid Siege to the City *Dor* or *Dora*, the furthestmost in *Phœnicia*, in which he was, and took him Prisoner. It is to be suppos'd that being oblig'd to lay Siege to this very strong Place both by Sea and Land, that the *Sidonians* supply'd him with a Fleet, and it is very probable that the Prow of the Ship and the Trident denote it. The Epoch of this Medal, ΔΟΡ, might afford some room for a Witticism, if we should read it simply *Dor*, which is the Name of the City which was besieg'd and taken this same Year 174: But suppose it ought to be written thus, ΔΩΡ, then it may be said that the Ornament which appears above the Δ was made afterwards, to make it appear that tho' P is the principal Letter of the Epoch, yet the Δ might be the principal in the Name of the said City.

Some Observations on the two Medals of Demetrius Nicator, which may serve to clear up the History of Antiochus Evergetes.

I cannot do less in this Place than give my Thoughts on two Medals of *Demetrius Nicator* which are in *Vaillant*, which occasion great Confusion in his History, and come very properly to be consider'd here, in order to clear up what I have said pag. 52, 53, 54 of the *Italian*.

The abovesaid Author, pag. 289, produces a Medal of *Demetrius* coin'd in *Sidon* with the Epoch 174, which seems to make appear that *Demetrius* was not then a Prisoner among the *Parthians*, and to contradict the Authority of the Holy Scripture, which makes him a Captive in the Year 172. In pag. 308 he produces another of *Demetrius's* coin'd in *Tyre* with the Epoch 180, which seems contradictory as well to Reason as to the Medals which are extant of *Antiochus Evergetes*, which plainly shew that he reign'd in *Syria*, and it is well known that the abovesaid *Demetrius* was yet a Prisoner of the *Parthians*. *Vaillant* himself knows not what to say, and I am also in great Confusion about them, perceiving that they are contrary not only to History, but even to themselves, which yet must not be allow'd; but that they only appear to be so, because we cannot penetrate into the true Meaning of them, which however I conceive I now discover by the M. of *Antiochus*, inserted by me before *Alexander*, with the Epoch 162, which obliges me to believe that the said *Antiochus*, and *Demetrius Nicator* his elder Brother, had always reign'd jointly together. Let us now proceed to Fact.

I firmly believe that there can be no Mistake in the Holy Scripture, where it is said that *Demetrius* was taken Prisoner by *Arsaces* King of *Parthia* in the Year 172; and that the first Medal of *Demetrius* of the Year 174, as also the second of the Year 180, were coin'd by *Antiochus Evergetes* whilst his Brother was in *Parthia*; because they having reign'd so many Years together, as is already noted, tho' one of them was absent, he retain'd the same Right as at first; and the rather because it's not to be believ'd that *Antiochus*, who was so humane even to his Enemies, as *Josephus* affirms, would shew himself so ungrateful to his own kind Brother as to take an Advantage of his Misfortunes; and therefore that he might not be suppos'd ambitious of reigning alone, I conjecture that he order'd the Money to be coin'd with the Name of *Demetrius*, to shew that he still had a Right to reign, and that as soon as an Opportunity should offer he would procure him his Liberty, as afterwards he did. If what I have now said seem probable, then the History is thus reconcil'd to the Medals; but if it must obstinately be deny'd that these two Brothers reign'd jointly,

Joseph.
Antiq. lib.
13. c. 16.

jointly, because the History does not mention it, then it must be said, as to this Particular, that the Ancients were Fools, and did not know what they did, and that the Authority of ancient Medals serve for nothing; which is utterly contrary to the common and general Opinion of all learned Men.

D. D. 74. A *Cupid's* Head with a Wing on the Shoulder: The X a Lote Flower with a Palm underneath it, and this Motto, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΥΕΡΓΕΤΟΥ. G, O P, *Regis Antiochi Benefici, anno* 176. It is very w. p. and w. d.

The Head of a *Cupid* is an unusual Type with the Kings of *Syria*, tho' common in this, and *Vaillant* makes no mention of it. You may see what this Author says on the Title ΕΥΕΡΓΕΤΟΥ, pag. 305, as also on the Lote Flower, pag. 306, to which I refer you. I shall only add, that I am of Opinion that he assumed the Name *Evergetes*, which is the same as Beneficent or Kind, to reproach *Alexander*, who was the first that made use of it, but without Merit; where-
Antiq. Jud.
lib. 13. c.
 26. as *Antiochus*, if we may believe *Josephus* the Historian, deserv'd it above all others; for having besieg'd *Hircanus* in *Hierusalem*, and the *Jews* requesting him to grant them a Truce for seven Days to celebrate the Feast of Tabernacles, he, tho' an Enemy, discover'd however an Instinct of Devotion, and not only granted the desired Truce, but sent Provisions to the Army, which was in great want of them, and sent also Victims for the Sacrifices, and Vessels of Gold and Silver full of most precious Perfumes to burn on the Altars. *Hircanus* admiring his Beneficence, and to shew an Instance of his own Gratitude, concluded a Peace with him, let him enter the City with all his Army, presented him with three thousand Talents, which he took out of the Sepulchre of King *David*, and made an Alliance with *Antiochus*, and both of them march'd together against the *Parthians*.

I have found in these Cabinets with the Head of *Cupid* almost all the Epochs mention'd by *Vaillant*, pag. 307, as in this Medal; but some of them have over and above the Lote Flower or a Palm, a Star, or Key underneath, &c. which denote the City where they were coin'd, as *Vaillant* has well observ'd in divers Places of his Book.

DEMETRIUS II. call'd Redux. His M's are RR.

Jusin. lib.
 38.

Demetrius II, after the Death of *Arsaces* King of *Parthia*, whose Sister *Rodogunis* he had marry'd, remain'd in the Hands of *Phraates* the Successor of *Tigranes*; and having several times endeavour'd to escape from his Captivity, but always in vain, he was at last releas'd by the Means of his Brother *Antiochus Evergetes*. He return'd to reign again in the 162d Olimpiad, 131 Years before Christ, and in the

Appian.

the 182d since the Foundation of the Monarchy; but was afterwards put to Death by his Wife *Cleopatra* out of Jealousie of *Rodogundis*. Others will have it, that being overcome in Battel by *Alexander Zebinas*, and endeavouring to fly to *Ptolemais*, where his Confort *Cleopatra* was, she deny'd him Entrance; wherefore he departed for *Tyre*, where he was taken Prisoner, and dy'd miserably after many Sufferings. He reign'd about four Years after his Restoration.

75. The Head of *Demetrius Redux* with a Diadem and a long D. D. Beard: The X a Beast, on which is a Figure standing upright, with a Garland in its Right Hand and a Cup in the Left, with the Motto ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ ΘΕΟΥ ΝΙΚΑΤΟΡΟΣ, *Regis Demetrii Dei Nicatoris*. This only M. is of Silver, w. p. and w. d.

Demetrius, after his Release from his Imprisonment in *Parthia*, return'd and reign'd in *Syria*, and according to the Custom of that People, who let their Beards grow when they are in Slavery or under any Affliction, and in Imitation of them, let his Beard grow also [see *Vaillant*, pag. 314] as may be seen in this M. coin'd in the City of *Tharsis* in *Cilicia* near the River *Cydnus*, to congratulate *Demetrius* on his Return.

Begerus produces two Medals of *Tharsis* with the like X: He makes the Figure standing upright to be *Sardanapalus* the Founder of this City, with whom he says agrees the Garland and the Cup, denoting his Luxury; and the Beast trod under his Feet he takes to be a *Linx*, an Emblem of his Voraciousness: You may read this Author who explains at large what I have only hinted at.

ALEXANDER II. called Zebinas. His M's are c.

Alexander II, according to *Justin*, was an *Egyptian*, Son of a Merchant called *Protarcus*: This Man, by a famous Imposture, made himself believed to be the adopted Son of *Antiochus Evergetes*; and being assisted by *Ptolemy Phiscon*, King of *Egypt*, he usurped the Kingdom of *Syria* in the 162d *Olimpiad*; 129 Years before Christ, and 184th of the *Seleucian* Dynasty: He reigned about Six Years.

76. The Head of *Alexander II* with a Diadem; the X a naked Figure of *Bacchus* standing upright, with this Inscription, ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔΡΟΥ ΔΠΡ. *Regis Alexandri, Anno 184*. It is admirably w. p. and w. d. This Epoch is the first Year of the Reign of *Alexander*. See *Vaill.* p. 317.

77. A Head with a radiant Crown; the X two *Cornucopia's*, and these Letters, Α Π, with the aforesaid Motto. It is w. p. See *Vaill.* p. 324.

I insert these two M. for the sake of the Likeness, they having been already done by Dr. *Vaillant*, to whom I refer you for their Explanation.

- R. A. 78. The Head of *Alexander* with a Diadem; the X an Anchor, with the usual Motto, and the numerals, ΔΠΡ. Anno 184. It is w. d. and w. p.

The Year 184, as has been already said, is the first of *Alexander*; therefore I believe that he put the Anchor on the X to strengthen the Imposture, and make himself to be esteem'd of the Royal Family of the *Seleucides*, whose particular Mark was an Anchor, and of which we have already spoken. These Words of *Justin* verify my Conjecture: *Et composita fabula quasi per Adoptionem Antiochi Regis receptus in familiam regiam esset, &c. lib. 39.* And a little further he adds, *Interea corpus Antiochi interfecti a Rege Parthorum, in loculo argenteo ad sepulturam in Syriam remissum pervenit: quod cum ingenti studio civitatum & Regis Alexandri, ad firmandum fabulae fidem excipitur: quæ res illi magnum favorem popularium conciliavit, omnibus non fictas in eo, sed veras lachrymas existimantibus. Ibid.*

- S. 79. The Head of *Alexander* with a Lion's Skin; the X a Victory with a Palm and a Garland of Lawrel, and the usual Motto. It is very w. p.

The Lion's Skin with which the Head of *Alexander Zebinas* is cover'd, makes me believe that he had this done in Imitation of *Alexander* the Great, as *Alexander Bala* also had done it before him: See *Vaill.* p. 259. And the Victory I think should be referred to that which he obtained over *Demetrius Nicator* about the Year 186 from the Foundation of the *Seleucian* Kingdom, which was the Third of *Alexander's* Reign, and wherein he became Master of the whole Kingdom.

This brings to my Mind what *Justin* says, *lib. 38. n. 2.* that he being worsted by *Antiochus Grypus*, fled to *Antioch*; where, being in great Want of Money to pay his Troops, he made them take out of the Temple of *Jupiter* a Statue of Victory of massy Gold, and to cover his Sacrilege he used to say jestingly, that *Jupiter* had given him the Victory.

- S. 80. A Woman's Head crowned with Ivy and a long Head of Hair; the X the Figure of a Woman with a Bushel on her Head, holding in her Right Hand the Rudder of a Ship, and in her Left a *Cornucopia*, with the usual Inscription. It is w. p. and w. d.

Vaillant, p. 329. produces a M. like this, and takes it to be the Head of *Alexander II.* but either his was different from this, or not being

being well preserv'd on the Side of the Head, I could not discern whether it was a Man's or a Woman's: It is most certain that ours is the Head of a Woman, as we have said before, and I think it is the Wife of *Alexander*; but who she was, or how she was called, the Silence of Historians permits me not to affirm. It may also be thought to be the Effigies of *Bacchus*, seeing he is sometimes represented in a female Dress; but I submit the whole to the Decision of the Learned: And for the Explication of the X, I remit the Reader to the abovementioned Place in *Vaillant*; adding only, that the Figure with the Bushel on its Head, being an *Egyptian* Deity, seems to point at the Extraction of *Alexander*, who was of that Country.

Seleucus V, eldest Son of *Demetrius Nicator* and *Cleopatra*, took Possession of the Kingdom with the Consent of his Mother, and was by her put to Death, as shall soon be seen.

There are now no Medals of this King extant, the Reason I take to be, because he reigned so very short a Time.

ANTIOCHUS VIII. ΕΠΙΦΑΝΗΣ. called *Grypus*. His M's are c.

Cleopatra, Wife of *Demetrius II*, had two Sons, one of them called *Seleucus*, the other *Grypus*, who was sent to be nursed at *Athens*: After she had put her Husband *Demetrius* to Death, according to *Appian*, and caused her eldest Son *Seleucus* to be shot to Death with Arrows, either because she was afraid he would revenge his Father's Murder, or govern the whole Kingdom alone; *Grypus* took Possession of it by the Help of *Ptolemy*, and forced his Mother *Cleopatra* to drink the Poyson that she had prepared for him; and thus he revenged the Death of his Father and Brother, and began his Reign in the 4th Year of the Reign of *Alexander*, in the 163d Olimpiad, 126 Years before Christ, and in the 187th from the Foundation of the Monarchy. *Antiochus*, after having reigned about 30 Years, was slain by the Treachery of *Heraclius* at 45 Years of Age, according to *Josephus*, lib. 13. c. 21. Justin. lib. 24.

81. The Head of *Antiochus VIII*, with a radiant Crown; the X a *D. D.* Soldier standing upright with a Staff, &c. The Motto is, ΛΑΟΔΙΚΕΩΝ. ΤΗΣ. ΙΕΡΑΕ. ΚΑΙ. ΑΥΤΟΝΟΜΟΥ. *Laodecensium sacræ & suis legibus utentis.*

Let no one admire at my placing this one only Medal under *Antiochus VIII*, because I have diligently compared the Effigies stamped on it with others which bear his Name, and find beyond doubt that it belongs to this King; besides which, the large Eagle Nose agrees very exactly with that which *Justin* says of him, *propter nasi magnitudinem*, cognomen *Grypo fuit*. Justin. lib. 39. The most eminent Cardinal *Norris*, *De Epoch.*

Syromach. disert. 3. p. 178. inserts a Medal of the Maritime *Laodicea* in *Phenicia*, to distinguish it from another of the same Name in *Phrygia*; the X of which being better preserved than ours, will only serve the better to distinguish the Type of this, the Inscription being different.

That the City of *Laodicea* was sacred, and govern'd by its own Laws, could not yet have been known, if it had not been discover'd by this most rare Medal, no Antiquary that I know of having mention'd it, except *Goltzius* in his Treasury; where he publishes a M. of *Trajan Decius*, with this Motto, ΛΑΟΔΙΚΕΩΝ. ΤΗΣ ΙΕΡΑΣ. ΚΑΙ. ΑΓΥΛΟΥ: But he having been several Times contradicted by the Learned, it is not reasonable that entire Credit should be given to those Medals of his, if they have not been observed by others, of which this is one. The Letters which are under the X may be ΚΛ. or ΚΑ. or ΚΔ. but be they what they will, I take them for Marks of the Coyner, and not for the Epoch.

- S. 82. A Woman's Head with a Diadem; the X a *Fasces* or Torch, and these Letters, ΒΑΣΙΛΙΣΣΗΣ. ΚΛΕΟΠΑΤΡΑΕ. ΒΑΣΙΛΕΩΣ. ΑΝΣΙΟΛΟΥ. AqP. *Reginae Cleopatrae & Regis Antiochi, Anno 191.* It is w. p. and w. d.

This is the same *Cleopatra* of whom we have already spoken, who was Wife of *Alexander I.*, and afterwards of *Demetrius Nicator*, and whilst he was a Prisoner married *Antiochus Evergetes*: She was a most ambitious Woman, who, as some will have it, that she might reign alone, put her Husband *Demetrius* to Death after his Return, and caused her eldest Son *Seleucus* to be darted to Death, because he took Possession of the Kingdom after his Father's Decease without her Knowledge, and gave the Name of King to *Antiochus Grypus* his younger Brother: I say the Name only, because she kept the Power to her self; and perceiving that he could hardly suffer the submitting so much to his Mother, she endeavour'd to poison him; but the Mischief fell on her self, as aforesaid; for her Son made her drink the Poison she had prepared for him. She might be compared with *Agrippina* Mother of *Nero*, if we may make Comparisons between Women as *Plutarch* has done between Men. She dyed in the Year 191 of the *Seleucides*, as has been prov'd by Medals, according to the just Observations of *Vaillant*, p. 338, and 339.

It's to be observ'd that she is in the Medal of *Alexander* represented older than in this, wherein she ought at least to be Five and Fifty Years old; from whence I conjecture, that forasmuch as she appears handsomer and younger on that of *Demetrius II.*, it was her Ambition that occasioned it; and the Artists to please her, as she grew in Power and Authority, so much the more flatter'd her, by making her young again;

again; and they took particular Care in this Medal, when it might be said she was an absolute Queen, not to disoblige her. She was the only one of the Queens of *Syria* that assum'd the Title of ΘΕΑΣ. See *Vaillant*, p. 337.

I shall speak of the X in the next.

83. A Woman's Head with a Bushel upon it; the X the same, Inscription and Year as the last: It's w. p. and w. d.

This is *Cleopatra* the Mother of *Antiochus* VIII, under the Form of *Isis* the *Egyptian* Goddess, to shew her Descent, as was also done in the Time of *Alexander* II. See *Vaillant*, p. 255.

The Torch on the X belongs to *Bacchus*. *Satyri enim ni Bacchica Pompa a Ptolomeo Philadelpho ordinata Lampadas gestabant*, *Vaillant*, p. 383. This confirms what I have said in p. 64 of the *Italian*, that *Cleopatra* was the Priestess of *Bacchus*.

84. A Woman's Head with a Mitre and Quiver in the Form of *R. A. Diana*; the X a naked *Apollo* with his usual Ensigns, and this Inscription, ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΠΙΦΑΝΟΥ. It's pretty w. d. and w. p.

Diana is an uncommon Type on the *Syrian* Medals: And I have shewn before on several Occasions, that it's probable they represented their Queens under the Form of this Goddess; and this induces me to believe, that this may be the Head of *Tryphene*, the second Daughter of *Physcon*, and the first Wife of *Antiochus* VIII, or else of *Cleopatra Selene*, *Physcon*'s third Daughter, and the second Wife of the same *Antiochus*; but having met with nothing whereby to distinguish them, I cannot take upon me to determine which of them it is. The learned *Begerus*, in his *Thesaurus Brandenburgicus*, wisely judges, that that Medal which has the Title of *Epiphanes* without the Word ΘΕΟΥ belongs to *Antiochus* VIII, and not to *Antiochus* IV, as may be seen by what *Vaillant* says.

Justin in *lib.* 39. p. 34, treats at large of these two Princesses, where it would make one tremble to read the Barbarity of *Tryphene* towards *Cleopatra* the Wife of *Cyzicenus* her own Sister, on whom she was severely revenged.

ANTIOCHUS IX. surnamed ΦΙΛΟΠΑΤΩΡ and *Cyzicenus*.

Antiochus IX. the Son of *Antiochus Evergetes* and of *Cleopatra*, ^{Appi} and Brother by the maternal Side to *Antiochus* VIII, was called *Cyzicenus*, because he was sent to be nurs'd at *Cyzicum*. He waged War against *Antiochus* VIII, because he understood he designed to poyson him, but was defeated by him; however, taking the

Field

Field again with another Army, he conquer'd *Grypus*: He began to take Possession of the Kingdom of *Syria* in the 166th *Olympiad*, before Christ 114, 119 Years after the Foundation of the *Seleucidan* Monarchy, and 13th of the Reign of *Grypus*: He ruled in Part of *Syria* Seventeen Years, and was overcome, taken and slain by *Seleucus VI*, his Nephew. See *Joseph. Antiq. l. 13. c. 21.*

- S. 85. A Head with a Diadem and a little bearded: The Inscription, ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΦΙΛΟΠΑΤΟΡΟΣ. Θ q P. *Regis Antiochi Philopatoris, Anno 199.* It's w. p. and w. d.

This M. was struck in the City of *Seleucia*. See *Vaillant*, p. 348.

- D. D. 86. A beardless Head with a Diadem; the X *Jupiter* sitting, with a Spear in one Hand, and a little Victory in the other: The Inscription same as the last. It's very w. p. and w. d. See *Vaillant*, p. 364.

- R. A. 87. A Head with a Helmet on; the X the Prow of a Ship, and the same Inscription. It's w. p. and w. d.

Though the Face of this helmeted Head be somewhat different from the other, I take it to be *Antiochus IX*; and the Prow of a Ship on the X, shews the Medal was struck in some maritime City, to congratulate *Antiochus* upon his Victory over his Brother *Grypus*.

- R. A. 88. *Jupiter's* Head with a Lawrel about it; the X a *Pallas* with a Helmet, holding an Eagle in her Right Hand, and leaning on a Shield with her Left: The Inscription as before. It's w. p. and w. d.

Jupiter was a Deity peculiar to several Cities in *Syria*, so that I cannot say positively where this M. was struck; the *Pallas* on the X shews, as has been observ'd before, that this King was descended from the *Macedonians*.

- R. A. 89. A *Cupid's* Head with Wings to his Shoulders; the X a Victory with a Branch in the Right Hand: The Inscription the same. It's w. p. and w. d.

We have observ'd under *Antiochus Evergetes*, that *Cupid* is an uncommon Type with the Kings of *Syria*; the Victory on the X refers to that obtained by *Antiochus Philopater* over his Brother *Grypus*.

SELEUCUS VI, surnamed ΕΠΙΦΑΝΗΣ and ΝΙΚΑΤΩΡ. His
M's are RR.

Seleucus VI, the Son of *Antiochus Grypus* and *Tryphene*, after his Father's Death began his Reign over Part of *Syria* in the 170th Olimpiad, before our Saviour's Nativity 97, and from the Foundation of the *Seleucidan* Monarchy 216 Years. He immediately waged War against *Antiochus Cyzicenus* his Uncle, overcame him, and became King of all *Syria*; but proving to be a cruel and tyrannical Prince, he was taken and bound by the *Syrians*, and at last, according to *Appian*, burnt in his Palace in the City of *Mopsuestia* in *Cilicia*, after he had reign'd about two Years.

90. A Head with a Diadem: The X a Tripod, with this Inscription, ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ. ΕΠΙΦΑΝΟΥΣ. ΝΙΚΑΤΟΡΟΥ, *Regis Seleuci Epiphanis Nicatoris*. This M. is w. p. and w. d. S.

It's to be met with also in *Vaillant*, p. 366. and the Reason why I place it here is to shew the Difference that is between this and the following Face. The Tripod has reference to *Apollo*, as I have observ'd before.

91. A Head with a Diadem: The X a *Pallas* with a Helmet, having a Shield and Spear in her Left Hand, and a little Victory in the Right, with this Inscription, ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ. ΕΠΙΦΑΝΟΥΣ. ΝΙΚΑΤΟΡΟΣ. ΝΕΙΣΙ. This is a Silver M. w. p. and w. d. and weighs 232 Grains *English*. L. P.

Many eminent Antiquaries have wrote upon this M. of *Seleucus VI*, but no Body has explain'd the Letters ΝΕΙΣ that are upon it, except Father *Harduin*, who has but slightly touch'd upon it. *Tristanus* in his *Additions*, Tom. 2, says nothing of it; and *Patin* in his *The-
saurus* in 4to. p. 27, unwarily ascribes it to *Seleucus I*. *Vaillant* as well as others not only says nothing of it, but if you narrowly view p. 368 of his *Kings of Syria*, you will plainly see these Letters were cut and afterwards razed out of the Copper. *Begerus* in his *The-
saurus Brandenb.* Vol. I. p. 258, would have the Letter N to be AP con-join'd, and to signify the City *Aradum*, where he believes it was coin'd; and of the rest of the Letters he makes the Epoch ΕΙΣ, but it is plain he was mistaken, and that they will bear no other Reading than ΝΕΙΣ, that is *Neisibienfes*. I am apt to think with Father *Harduin* that it was struck at *Nisibis*, a most ancient and famous City of *Mesopotamia*, in the Province of *Alysdoria* on the East Side of the *Euphrates* near the River *Tigris*; of which *Strabo* Num. Ant. pag 584. in quarto.

lib. 16. In quibus & Nisibis est, quam Antiochiam Mygdoniam adpellarunt, sub monte Masio positam: Thus also Plutarch in the Life of Lucullus, Transgressus (ex Armenia) Taurum, in regionem, quæ Mygdonia adpellatur, venit, fertilem & apricam, in qua urbs ampla & populosa erat: Nisibin barbari, Græci vocabant Antiochiam Mygdonicam. It may be argued from this M. that *Seleucus VI* possessed this Part of Syria, and that perhaps he kept his Court at *Nisibis*, seeing this Prince was first stiled King of *Mesopotamia*, as is affirm'd by *Strabo, lib. 16. Justin, lib. 15. Appian. de Bell. Syr. & Arrian. apud Photium.* This is the only M. that I have hitherto seen which gives us to understand that the Dominion of this King extended as far as the *Tigris*; and it may be observed that the Letters, which I have engraven just as they are, appear to be very different from those which we meet with on other *Syriack* Medals. This I suppose is the Reason *Vaillant* and *Begerus* found it so difficult to be read, the last of whom found it also hard to distinguish Part of the Type, while the other says it is an *Acroterium*, and is smartly reprov'd for it by *Begerus*, who will have it to be a Palm Branch. My Opinion is that it may be a Branch of a Moorish Reed, which abounds in this Ground that is marshy, by reason of the Overflowings of the *Tigris* and *Euphrates*; which Reeds were very profitable to the Inhabitants, as may be seen in *Strabo*, who in *lib. 16* writes thus of them, *Aquarum effusionem fieri contingit, quæ in campos egressa, lacus & paludes ad mare efficiunt & arundineta, è quorum arundinibus varia contexuntur vasa, quorum quæ liquida suscipiunt, bitumine illinuntur, cætera nuda, & lituræ expertia relinquuntur; sunt etiam vela arundinea storeis, & cratibus similia.*

Pallas on the X with a little Victory in her Hand, alludes to the Victory which *Seleucus* obtain'd over his Uncle *Antiochus Cyzicenus*, in the Year 217 after the Foundation of the *Seleucidan* Monarchy; hence this M. must have been struck in the last Year of *Seleucus*.

ANTIOCHUS X. ΕΥΣΕΒΗΣ. ΦΙΛΟΠΑΤΩΡ. *His M's are RR.*

Antiochus X, Son of *Antiochus IX*. He was sav'd by the Syrians from the Treachery of his Cousin *Seleucus*; and being of a compassionate Nature, and so willing to save his Life, he was for that Reason called *Eusebius*, tho' *Appian* says this Name was rather given him by way of Derision by the *Syrians*, he having marry'd a Woman call'd *Selene*, who had been first the Wife of his Father *Cyzicenus*, and afterwards of his Uncle *Grypus*. He began his Reign over Part of *Syria* in the 171st Olimpiad, 95 Years before our Saviour's Nativity, and 218 from the Foundation of the *Syrian* Monarchy. He reign'd about 20 Years.

92. A Head with a Diadem: The X two Caps of *Castor* and *Pol-* S.
lux with Strings hanging down from them, and two Stars over them,
 with these Words, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΥΣΕΒΟΥΣ. ΦΙΛΟ-
 ΠΑΤΟΡΟΣ, *Regis Antiochi Eusebij Philopatoris*. It is w. p. and
 w. d.

There is an Explanation of this M. in *Vaillant*, p. 394, and the
 Reason why I insert it here is because of the Likeness of the Head,
 and in order to make out a Series of these Kings.

ΑΝΤΙΟΧΟΣ XI. ΕΠΙΦΑΝΗΣ. ΦΙΛΑΔΕΛΦΟΣ, call'd Dy-
 dimus. His M's are RR.

Antiochus XI was the Son of *Antiochus Grypus* by his Wife *Tri-*
phene, and he and his Brother *Philip* were Twins. He be-
 gan to reign in the 171st Olimpiad, before Christ 94, and 219 Years
 after the Erection of the Kingdom of *Syria* by his Family, in the se-
 cond Year of *Antiochus Pius*, by whom he was slain after he had
 reign'd not quite a Year.

93. A Head with a Diadem: The X a *Pallas* standing with a Hel- D. D.
 met on, holding a little flying Victory in her Right Hand, and a Spear
 and Shield in the Left, with this Inscription, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟ-
 ΧΟΥ. ΕΠΙΦΑΝΟΥΣ. ΦΙΛΑΔΕΛΦΟΥ. Φ, *Regis Antiochi Epi-*
phanis Philadelphi. It is w. p. and w. d.

This M. is the same with that in *Vaillant*, p. 371, where you may
 read the Explanation. I place it here only to preserve the Series, and
 to shew the Likeness. The Letter Φ after the King's Title, in the
 Opinion of the same Author signifies it was coin'd by the *Philadel-*
phians, a People of *Cælo-Syria*, in honour of this *Antiochus*.

ΦΙΛΙΠΠΟ ΕΠΙΦΑΝΗΣ. ΦΙΛΑΔΕΛΦΟΣ. His M's are R.

Philip was the third Son of *Grypus* and *Tryphene*, *Antiochus XI*
 and he being Twins. He began his Reign in the 131st Olimpiad,
 92 before Christ's Nativity, and 219 after the erecting of the King-
 dom of the *Seleucides*, in the second Year of *Antiochus Pius*, who
 was defeated by him in conjunction with *Demetrius III* his younger
 Brother, whom he drove out of their Country in the fifth Year of his
 Reign; but *Antiochus Pius* returning two Years after, recover'd the
 Kingdom out of *Philip's* Hands. He reign'd about ten Years over
 Part of *Syria*.

S. 94. A Head with a Diadem: The X *Jupiter* sitting with a Spear, and a little Victory which crowns him: The Inscription is ΒΑΣΙΛΕΩΣ. ΦΙΛΙΠΠΟΥ. ΕΠΙΦΑΝΟΥΣ. ΦΙΛΑΔΕΛΦΟΥ, *Regis Philippi Epiphanis Philadelphi*. This is a Silver M. very w. p. and indifferently done.

The same is in *Vaillant*, p. 390, and inserted here for the same Reasons before given. It may be observ'd that the Letter Φ is made in the Form of a Cross, which is not well express'd in *Vaillant's* Engraving.

DEMETRIUS III. ΦΙΛΟΜΗΤΩΡ. ΕΥΕΡΓΕΤΗΣ. ΚΑΛΛΙΝΙΚΟΣ, *surnamed EUCÆRUS, His M's are RR.*

Demetrius III was the fourth Son of *Grypus* and *Tryphene*. He reign'd in *Damascus* the fourth Year of *Antiochus Pius*, in the 172d Olimpiad, 92 Years before our Saviour's Birth, and 221 Years after the Foundation of the Kingdom of the *Seleucides*. This Prince, in conjunction with *Philip*, overcame *Antiochus Pius*; but the War being afterwards renew'd, he in his Turn was defeated and taken Prisoner, and dy'd a little after, when he had reign'd five Years.

L. P. 95. A Head with a Diadem and a small Beard, having these Letters AK on one Side: The X is a Ship with Oars, having this Inscription, ΒΑΣΙΛΕΩΣ. ΔΕΜΗΤΡΙΟΥ. ΣΙΔΩΝΙΩΝ. *Regis Demetrii Sidoniorum*, in *Phenician* Characters.

The learned Mr. *Masson* has communicated to me the following Remark, which is a strong Proof that it relates to *Demetrius III*.

" Forasmuch as this M. appears by the Inscription to have been
 " coin'd by the *Sidonians*, and that under King *Demetrius*, there
 " needs no further Inquiry to be made, but who this *Demetrius* was.
 " Now, besides that the Face seems to me to be the same with that of
 " *Demetrius III*, found very rarely on Coins with these Words ΦΙΛΟ-
 " ΜΗΤΩΡΟΣ. ΕΥΕΡΓΕΤΟΥ. ΚΑΛΛΙΝΙΚΟΥ, the 21st Year of
 " the later *Sidonian* Epoch leads us also to him, which I suppose is
 " pointed out to us by the Letters AK; for if that one and twentieth
 " Year be deducted from the Beginning of that Æra, or 643 ab
 " U. C. (a) it will alight on the Year from the Building of *Rome*
 " 644, or the 222d of the *Seleucides*, when *Demetrius III* was in the
 " second Year of his Reign.

(a) A quo
 istam Æ-
 ran iire
 jam docuit
 Eminen^{ss}.
 Norisus
 lib. de E-
 poch. dis.
 IV. §. 1.

ANTIOCHUS XII. ΕΠΙΦΑΝΗΣ. ΔΙΟΝΥΣΟΣ. *His M's are c.*

Antiochus XII was the fifth Son of *Grypus*. He reign'd in *Damascus* after *Demetrius* in the 173d Olimpiad, before our Saviour's Nativity 87, and the 226th Year of the *Seleucidan* Kingdom. He was defeated and slain by the *Arabs*, after he had reign'd two Years, while *Antiochus Pius* and *Philip* contended for the Kingdom.

96. A Head ray'd with a Crown of Ivy: The X an Elephant holding a Torch in his Trunk, and a Star behind him, with this Inscription, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΠΙΦΑΝΟΥ. ΔΙΟΝΥΣΟΥ, *Regis Antiochi Epiphanis Dionysi*. Above the Back of the Elephant are also to be seen these Letters ΣΤΑ. It's w. d. and w. p. S.

This M. may be seen in *Vaillant*, where you have also the Explanation of it. I insert it here for the Reason already given. As for the Letters ΣΤΑ I have not Skill enough to interpret them, and therefore I pass them over in Silence.

97. This M. is indifferently perform'd, tho' w. p. I cannot take upon me to distinguish whether it is Half an Ox or some other Animal that is upon it. On the X you may plainly see a Crown of Ivy, with this Inscription, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΠΙΦΑΝΟΥΣ. ΔΙΟΝΥΣΟΥ. D. D.

The Crown of Ivy alludes to *Bacchus*, from whom this King took the Name of *Dionysus*.

TIGRANES King of Armenia and Syria. *His M's are RR.*

THE *Syrians* perceiving that the Contentions and Discord of the Brothers would destroy the Kingdom, they turn'd their Eyes upon a foreign Prince. They were divided in their Opinions; some were for electing *Ptolemy* King of *Egypt*, others *Mitridates* King of *Pontus*, but they all agreed in the Choice of *Tigranes* King of *Armenia*, in the 174th Olimpiad, 84 Years before Christ's Nativity, and 229 after the Foundation of the *Syrian* Monarchy by *Seleucus*. He drove out *Antiochus Pius* and a Son he had by *Selene*, and kept the Kingdom in perfect Peace for eighteen Years together; but *Syria* suffer'd extreamly in his Time by a most terrible Earthquake, whereby a hundred and sixty thousand Persons and many Cities were destroy'd. He was afterwards overcome by *Lucullus*, and depriv'd of his Kingdom. *Just. lib.*
40.

98. *Tigranes's* Head with an *Armenian* Tiara: The X a wing'd Victory with Branch in the Right Hand, and this Inscription, ΒΑΣΙΛΕΩΣ. ΤΙΓΡΑΝΟΥ. S.

ΑΕΩΣ. ΤΙΓΡΑΝΟΥ, *Regis Tigranis*, and these Letters at the Bottom, ΠΑΡ. This Brass M. has been w. p.

Tho' *Vaillant* has none of this M. yet the Reader may see what he says in p. 399 concerning the Ornament of *Tigranes's* Head. I take the Victory on the X to relate to that which he had obtain'd over *Antiochus Eusebius*; but for the Letters ΠΑΡ which are underneath, I leave them to be explain'd by the Learned, since I am not able to offer any thing of my own upon good Grounds concerning them.

ANTIOCHUS XIII. ΕΠΙΦΑΝΗΣ. ΦΙΛΟΠΑΤΩΡ. ΚΑΛΛΙΝΙΚΟΣ.
firmam'd Asiaticus and Commagenus. His M's are RR.

*7¹/₂ f. lib.
40.
App. Syr.*

A *ntiochus* XIII, the Son of *Antiochus Pius*, after *Lucullus* had expell'd *Tigranes*, was put upon the Throne in the 177th Olympiad, 69 Years before the Incarnation, and the 244th of the *Seleucidan* Kingdom; but after he had reign'd six Years *Pompey* depriv'd him of his Kingdom, and when *Antiochus* desir'd he might be restor'd, *Pompey* made Answer, That tho' the People shou'd desire it, he could not consent to give them a King who had lain conceal'd in a Corner of *Cilicia* during eighteen Years that *Tigranes* had been in Possession of *Syria*, which now *Pompey* turn'd into a *Roman Province*. And this was the last King of the Race of *Seleucus Nicator* who ruled over the *Syrians*.

K. 99. A Head with a Diadem: The X the Figure of a Woman standing, with a Cornucopia, and this Inscription, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΠΙΦΑΝΟΥ. ΦΙΛΟΠΑΤΟΡΟΣ. ΚΑΛΛΙΝΙΚΟΥ, *Regis Antiochi Epiphanis Philopatoris Callinici*. It's w. d. and w. p.

Vaillant has this M. in p. 407, where you may see the Explanation of it; and I place it here for the Reasons foregoing.

D.D. 100. A Head with a Diadem, and the X a naked *Apollo* standing, leaning on a Tripod, with the same Inscription as the last. The M. is pretty w. d. and very w. p.

The *Apollo* on the X gives us to understand, that the *Seleucidan* Kings of *Syria* to the very last held this Deity in great Veneration.

PHÆNICIAN MEDALS.

HAVING given you as it were a compleat Series of the Kings of *Syria*, it may not be improper to add some *Phœnician* Medals in this Place, which were struck in the Time that those Kings reign'd; and this perhaps may be a Handle for some learned Person to undertake to explain them for the Benefit of Learning.

The Head of a Woman tower'd, with these Letters MA, and a *Caduceus* at the Bottom: The X a Rudder with *Phœnician* Characters. M.

The learned Notes that follow were writ by the Owner of the Medal.

“ It's manifest that this Piece was struck by the *Sidonians* from the *Phœnician* Letters cut in the first Line above the Rudder, seeing they are the very same, both as to Number and Shape, with those we have seen in others with the *Greek* Name of *Sidon*.

“ Hence I would conjecture that the *Greek* Letters MA behind the tower'd Head relate to the Epoch of the same City, and so lead us to the 41st Year of the same, the Year of *Rome* 684; for that Epoch of *Sidon* being introduced after the antiquated *Æra* of the *Seleucides*, began in the Year of *Rome* 643, as his Eminence Cardinal *Norris* has truly demonstrated in his Epoch. *Syrom. Dis.* IV. c. 5. §. 1.

“ *Vaillant* has given us another (a) out of his *Museum*, which on the X has the same Letters with ours, and a Rudder, tho' not very exactly represented by him. On the other Side is a radiant Head with a Diadem of *Antiochus* IV as he supposes. (a) Reg.
Syr. Hist.
p. 200.

“ *M. de Boze* of *Paris* has a Brass Coin of a third Size with the same X, tho' not so perfect; the fore Part is the Head of *Demetrius* I, and sets out his Titles, viz. a young Head with a Diadem, with this Inscription, ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ ΣΩΤΗΡΟΣ, saying that the Letters of the last Word are a little defaced.

“ Moreover *Reland* has publish'd the X of this Coin (b) exhibited here, which I communicated to him when I was the Owner of it; but he has not exactly observ'd that the Inscription on the fore Part was the same as that Coin in the Hands of *M. de Boze*. (b) Palæst.
lib. III. p.
1014. ubi
et alter
Demetrii
III nummus
delineatur.

These three Medals are w. p. and very w. d. in yellow Metal.

R. A. Two Heads one upon another, perhaps of *Jupiter* and *Juno*: The X a Rudder with *Phœnician* Characters. It is w. p. and w. d.

P. Mela,
lib. 1. c. 12. It will not be foreign to our Purpose to insert in this Place a Passage out of *Pomponius Mela*, who speaks thus of the *Phœnicians*; *Phœnicen illustravere Phœnices, solers hominum genus, & ad belli pacisque munia eximium. Literas & literarum operas, aliasque etiam artes, maria navibus adire, classe confligere, imperitare gentibus, regnum præliumque committi.*

W. This M. is fine Silver, and weighs 164 Grains *English*. The Letters are supply'd out of another that is the same, and belongs to D. D. It's very w. p.

W. This is the same as the last both as to the Metal and the Workmanship, and weighs 166 Grains. It has a Counter-mark, wherein, so far as I am able to discern, there seems to be an Oxe. And this shall suffice concerning *Phœnician* Medals.

Of the KINGS of COMMAGENE.

WE judge it not impertinent to add here to the Medals of the Kings of *Syria* those of the Kings of *Commagene*, for tho' the Power of the first became more restrain'd in the second, yet it was not quite extinguish'd till the Time of the Emperor *Vespasian*. In order therefore to continue a Series of the Kings of *Syria*, we have put together some of the Medals of the Kings of *Commagene*, and engraven and describ'd them; and the more to oblige our Readers, we have illustrated them with the judicious and learned Observations wrote in *Latin* by Mr. *Masson* upon them, who was pleas'd at my Request to take this Trouble upon him, notwithstanding his other Avocations, by reason of which he might have justly excus'd himself.

L. P. I. A Head with a Diadem, ΒΑΣ. ΜΕΓ. ΑΝΤΙΟΧΟΣ. ΕΠΙ, *Rex Magnus Antiochus Epiphanes*: The X a Crown of Laurel, a Capricorn, and under it an Anchor, and these Letters, ΚΟΜΜΑΓΗΝΩΝ, *Commagenorum*. It is w. p.

H. S. II. A Head with a Diadem, ΒΑΣΙΛΕΥΣ. ΜΕΓ. ΑΝΤΙΟΧΟΣ. ΗΠΙΦΑ, as before: The X a Scorpion in a Crown of Laurel, and the same Letters as before. It's w. p. and w. d.

III. A

III. A young Head with a Diadem ΒΑΣ. ANTIOXΟΣ. the X two *L. P.*
Cornucopia's, and the same Letters as before.

IV. A Head with a Diadem ΒΑΣΙΛΕΥΣ. ΜΕΓΑΣ. ANTIOXΟΣ. *L. P.*
the X a Scorpion in a Crown of Lawrel, with these Letters ΔΑΚΑ-
ΝΑΤΩΝ. It's w. p.

V. A Head with a Diadem ΒΑΣΙΛΕΥΣ. ΜΕΓΑΣ. ANTIOXΟΣ. *R. A.*
the X a Scorpion in a Lawrel Crown, with these Letters, ΚΟΜΜΑ-
ΓΕΝΩΝ. It's w. p. and w. d.

VI. A Head with a Diadem; the X the same as the last. It's w. *D. D.*
p. and pretty w. d.

VII. This is a Medal of my own, and like the last: I place it here
because of the two Countermarks it has. *Antiochus*, whose it is, was
put into the Possession of the Kingdom of *Commagene* by *Caligula*, and
afterwards outed by the same Emperor; he was restor'd by *Claudius*,
as we read in *Dio* and *Suetonius*: My Conjecture is, that the Money
which had been coined by him, when he was turned out of his King-
dom, being no longer current, was, upon his Restauration by these
Marks, brought to its former Value; one of which being an Anchor,
denoted his Descent from the first Kings of *Syria*; and the other,
which are two *Cornucopia's*, point out the great Quantity of Provi-
sions, which perhaps he had gather'd together in the Province upon
his Return.

VIII. The Head of a Woman with a Diadem, ΒΑΣΙΛΙΣΣΑ. ΙΟ- *L. P.*
ΤΑΠΗ. ΦΙΛΑΔΕΛΦΟΣ; the X a Scorpion in a Lawrel Crown,
with these Letters, ΚΟΜΜΑΓΗΝΩΝ. It's w. p. and w. d.

IX. The two Sons of *Antiochus* IV. on Horseback, ΒΑΣΙΛΕΟC. *D. D.*
ΥΙΟΙ; the X a Capricorn in a Lawrel Crown, with an Anchor un- *L. P.*
der and a Star above it, with these Letters, ΚΟΜΜΑΓΗΝΩΝ. *H. S.*
These three Medals are alike, and w. p. and m. w.

X. The Head of a Woman ΙΟΤΑΠΗ.....; the X a young Man's *M.*
Head with some Letters, which cannot be read; but m. w.

Notes of the Learned Mr. Maſſon on the preceding Medals of the Kings of Commagene.

FORASMUCH as ancient Authors make mention of ſeveral *Antiochus's* that have reign'd in *Commagene*, it will not be out of the Way, if, in explaining the foreſaid Coins and others, we ſhould premiſe a ſhort and accurate Account of the Princes who have govern'd that Country, within which narrow Bounds the ſpacious Kingdom of the *Seleucides* had been confined, till the Emperor *Veſpaſian* reduced it into the Form of a Province.

I. The firſt who occurs to us in this Series is *Antiochus*, who is expreſſly called King of *Commagene* by *Dio* in the Tranſactions of the Year of *Rome* 685, (a) as being the Perſon who then, and indeed after the Victory of *Lucullus* (b) over *Tigranes*, and the taking of the City of *Tigranocerta*, call'd according to that Prince's Name, was admitted into the Friendſhip of the *Romans*. But *Appian*, who in the Actions of *Lucullus*, makes no mention of this King, afterwards when he comes to the Affairs of *Mithridates*, ſays that *Pompey* "having paſſed over Mount *Taurus* (c) made War againſt *Antiochus* King of *Commagene*, until he brought him to accept of the Friendſhip of the *Romans*." Then treating of the State of the Kingdoms and Provinces made ſo by *Pompey*, he adds, "that he entrusted *Seleucia*, and whatever he had taken in the Irruption he had made into *Mefopotamia*, with *Antiochus* of *Commagene*." *Strabo*, an older Author, confirms what is ſaid of *Seleucia*, which he calls "a Caſtle in *Mefopotamia*, ſituate at a Bridge on the *Euphrates*, wherein *Tigranes* having for ſome Time imprifon'd *Cleopatra* call'd *Silene*, after ſhe had been drove out of *Syria*, put her to Death. (d)

(a) Lib. 35. fragment. initio.
(b) Gain'd before the Notes of October if we believe Plutarch in Lucullus.
(c) In the Year of Rome 690.
(d) *Strabo* lib. 16. p. 749, where indeed the Manuſcripts inſtead of τῷ Κομμαγηνῷ, as *Ceſaubon* reads it, have τῇ Κομμαγηνῷ, but the Place cited out of *Appian* confirms the firſt Reading.

But learned Men vary in their Opinions, whether this *Antiochus Commagenus* be the ſame Man with *Antiochus XIII*, and the laſt King of *Syria*, the Son of *Antiochus Pius*: *Vaillant* affirms him to be the very ſame Perſon; I confeſs it appears to me a very obſcure Point, tho' I were to ſearch with the utmoſt Diligence all the Books of the Ancients, which I cannot pretend to undertake at this Time. Be it as it will, learned Men are in the Right in applying to *Antiochus* the firſt King of *Commagene*, what *Cicero* writes when he was Proconſul of *Cilicia*, in the Year of *Rome* 703, of *Antiochus* King of *Commagene*,
in

in l. 15. of his *Fam. Epist.* 1, 3, & 4. At least no Testimony can be produced, that this *Antiochus* was a different Person from him who a few Years before govern'd this Country by the Favour of *Lucullus* and *Pompey*.

He seems to be the very same Person mention'd by *Cæsar* in his Description of the Forces which *Pompey* drew together against the Battel of *Pharsalia*, fought about the middle of the Year of *Rome* 706. Two Hundred Horse, says *Cæsar*, (b) were sent out of Syria by *Antiochus Commagenus*, whom *Pompey* engaged to it with large Rewards. These Rewards certainly make it out clearly, that he was the same *Antiochus* on whom *Pompey*, as has been observ'd before, bestow'd *Commagene*, and other Places in *Mesopotamia*. (h) De Della Civ. l. 3. c. 5.

But whether he was afterwards received into Favour by *Cæsar*, and so confirm'd in his Kingdom when *Cæsar* went out of *Egypt* into *Syria* in the Beginning of the Summer of the Year of *Rome* 707, History does not expressly inform us: However, it may be gather'd out of *Hirtius*, where he treats of *Cæsar's* Actions in *Syria*, and says, "*Cæsar* having stopt almost in all the Cities of greatest Note, publickly bestow'd Rewards on those that deserved them, even Man by Man, inquired into their old Differences, and decided them; he took into Favour the Kings, Tyrants, and Lords of the Provinces adjoining to *Syria*, who all flock'd to him, and having given them his Orders concerning the Government and Defence of the Provinces, dismiss'd them as his own and the Friends of the *Romans*."

We may from hence therefore believe, that that *Antiochus* was no other than him mention'd by *Dio* in the Year of *Rome* 716, l. 16. who writes, that being attacked and besieged in *Samofata* by *Ventidius M. Anthony's* Lieutenant, and even by *Anthony* himself, he was taken into his Favour before the Town was surrendred.

II. However that King in a short Time after had *Mithridates* * for his Successor, seeing we find *Plutarch* reckons *Mithridates* King of *Commagene*, among those who assisted *M. Antony* with their Forces before the Battel of *Actium*, in the Year of *Rome* 723. The learned Cardinal *Norris* did not mind this Passage so accurately as he might have done, as supposing that (b) *Plutarch* gave an Account of the Auxiliaries of *Mithridates* at the Battel of *Actium*, on *Antony's* Side, and that the King himself was not present. What became of him afterwards we know not, only we find another soon in Possession of his Kingdom. (i) De Epoch. Syron. Diff. II. c. IV. p. 127.

* Perhaps it was one of his Coins which was sent from Aleppo to Sir Charles Hedges, having a *Pallas* on the X with these Words, ΒΑΣΙΛΕΥΣ ΜΙΘΡΑΔΑΤΟΥ ΚΑΛΛΙΝΙΚΟΥ; on the Foreside a Beardless Head with a *Tiara* like a *Helmet*, as in *Spanheim*, T. I. f. 482. who refers his to the King of *Pontus*.

III. *Dio* mentions another *Antiochus* King of *Commagene* about the End of his 52d Book, the Year of *Rome* 725, whom *Augustus* sent for, because he had treacherously slain his Brother's Ambassador to *Rome*, with whom he was at Variance. The same Author adds, that *Antiochus* being brought before the Senate, he was condemned and put to Death.

Dio does not inform us who the Brother of this *Antiochus* was, nor whether he was then alive and succeeded *Antiochus*, or rather that *Augustus* reduced *Commagene* into the Form of a *Roman* Province.

IV. But there was another *Mithridates*, who was about Ten Years after, viz. in the Year of *Rome* 734, made King by *Augustus*, when he was in *Syria*, and regulating the *Eastern* Provinces, as *Dio* in B. 54 upon the same Year witnesseth; for, says he, he bestow'd *Commagene* on *Mithridates* yet but a Boy, because the King of that Country had slain *Mithridates* his Father. And yet this does not clear up to us, who that King was who slew *Mithridates*'s Father, whether a little before dead, or at that Time depriv'd of his Kingdom.

And therefore what the learned *Norris* asserts as it were from both Passages in *Dio* cannot be exact, 1. that *Antiochus* who was condemn'd in the Year of *Rome* 725 was the Brother of the former *Mithridates*, 2. that this was slain by that Brother, and 3. that the same was the Father of *Mithridates* the Second, who when yet but a Boy succeeded his Uncle *Antiochus*: Certainly *Dio* says not a Word of this, nor gives us as much as any Hint of it, as may appear at first Sight; nay, he does the rather shew the contrary, especially as to the two last Articles; for when he says expressly, that *Antiochus* was put to Death by *Augustus* for murdering his Brother's Ambassador, it's plain he was not at the same Time guilty of his Brother's Death, otherwise so wise an Historian would much rather have assigned this as a weightier Reason for putting *Antiochus* to Death: Moreover *Dio* shews very plainly, that the Father of the latter *Mithridates* was no King, but rather a private Man; for he says he was kill'd by the King of *Commagene*.

V. Moreover, the next Successor mention'd to us in History was that *Antiochus*, whose Death *Tacitus* speaks of in the Year of *Rome* 770, (k) At that Time, says he, *Antiochus* King of *Commagene*, and *Philopator* King of *Cilicia* being dead, the People were in Arms, most of them being desirous of the *Roman*, and others of *Regal* Government. But then *Commagene* being made a *Roman* Province by the Emperor *Fiberius*, and *Germanicus* the Year after being sent into the *East*, entirely settled it. The same Author adds, (l) that *Q. Servæus* being put to govern *Commagene*, it was then first subjected to the Government of a *Prætor*. This Change is also taken notice of by *Strabo* (m) upon

(k) *Annal.*
lib. II. c. 42.

(l) *Ibid.* c.
50.

(m) upon the Conclusion of his Geographical Books in the Description of Commagene, where he adds, *it was now made a Province.*

(m) Lib. XVI. fo al-
fo Josephus
Antiq. lib.
XVIII. c. 3.

VI. However, Commagene came again under a Regal Administration in the Year of Rome 790, and of the vulgar Christian Æra 37. for thus Dio l. 59. writes: Caius Caligula gave to Antiochus, the Son of Antiochus, Commagene his Father's Kingdom, to which he added the maritime Parts of Cilicia. Yet the same Emperor afterwards took this Kingdom away from him, tho' Antiochus flatter'd him, and countenanced his Tyranny, as the same Author witnesses under the Year of Rome 793, but Claudius in the very first Year of his Empire restor'd him, as Dio informs us in the Year of Rome 794, saying, He restor'd Commagene to Antiochus, which Caius had given to and taken away from him. And this is confirm'd by Josephus, (n) who writes, that Claudius gave Commagene and some Part of Cilicia to Antiochus.

(n) Antiq. l. 19. c. 4.
Whence er-
roneously Til-
lemont has
justly ob-
serv'd, the
Word in that
Place of Dio
should be
corrected,
Hist. T. 1.
p. 1012.

To this Part of Cilicia, which was given to Antiochus, belonged the Clitæ, the Inhabitants of that Coast, where was also the City of Anemurium, as Tacitus, A. R. 825, An. XII. c. 55. has it, where he says, the Country People among the Cilicians, called Clitæ, being in Arms, and laying Siege to that City, were reduced to Obedience by Antiochus the King of that Coast, as he calls him. Nero gave the same Prince Part of Armenia, and made use of his Aid in his War against the Parthians, as may appear from Tacitus Annal. l. XIV. c. 26. compared with l. XIII. c. 7, § 37. Neither was he less useful to the Romans against the Jews (o). He was likewise very useful to Vespasian, when he set up for the Empire; seeing, says Tacitus, Hist. l. 2. c. 81. he had had great Wealth long in Store, and was the richest of the Tributary Kings.

(o) Jos. de B. J. III. c. 2. § VI. c. 12.
Tacit. Hist. l. 2. c. 81.
§ l. VI. c. 1. c. c.

But Antiochus being at length in his old Age, after he had lived long in Happiness and Prosperity, accused by Pætus Proconsul of Syria, of leaguings with the Parthians against the Romans, he was deprived of his Kingdom in the Fourth Year of Vespasian, according to Josephus, (p) or of Rome 825, and was carry'd to Lacedæmon, and from thence to Rome, where, being honourably treated, he spent the Remainder of his Days there with his Sons Epiphanes and Callinicus; of whom we shall say more by and by.

(p) De B. Jud. l. VII. c. 27.

Thus at length the Kingdom of Antiochus was reduced into a Roman Province by Vespasian; which is thus express'd by Suetonius in the Life of that Emperor, c. 4. He also reduced Trachea Cilicia and Commagene, which till that Time had been under Regal Administration, into a Roman Province.

Having premised thus much, we now come to the Medals already exhibited, and we shall, in the first Place that we may the better distinguish, speak of the latter which are known for certain to belong to the last Antiochus and his Family.

The Third, and the rest to the Ninth, are of this Sort: The third Medal has the very same Face, tho' younger, as the IV, V, VI, and VII. Now by the IV we know for certain, that the *Antiochus* thereon stamp't reign'd in *Cilicia*, which can be affirm'd of no other, except the last *Antiochus* King of *Commagene*, as we have already shew'd from ancient History; for it appears that the *Lacanatae* were a People of *Cilicia*, out of *Ptolemy*, who in his Vth Book of *Geography*, giving an Account of the Mediterranean Cities of *Cilicia*, first sets down the Cities appertaining to each Region or District in *Trachea* or *Aspera*, and then coming to that of *Λακανίτιδος*, he sets down *Εἰς τὴν πόλιν* for its City: This, by the Writers of later Times, is placed in *Cilicia secunda*, as may be observed more at large in *Cellarius's Geographia Antiqua*, l. III c. VI. p. 144, 145.

The common Editions of *Ptolemy* may be corrected by this Coin, by reading *ΛΑΚΑΝΑΤΙΔΟΣ* instead of *ΛΑΚΑΝΙΤΙΔΟΣ*.

Vaillant had a Coin like this, and speaking of *Augusta* a City of *Cilicia*, says, (q) *This, together with Lacanatidis, was under the Jurisdiction of Antiochus King of Commagene, as is confirm'd by the Coin of that Prince, with this Inscription ΛΑΚΑΝΑΤΩΝ.*

But that learned Person is mistaken in adding, (r) "That both the Districts, as also the Kingdom of *Commagene*, fell to the Romans in the Year of Rome 771 after the Death of that Prince, viz. *Antiochus*, who departed this Life the Year before;" for this same *Antiochus* never had any Part of *Cilicia* under his Dominions, but those Territories were at length given to his Son *Antiochus*.

Neither is he under a less Mistake in deducing the Epoch of the *Augustani*, a People of *Cilicia*, from the same Year of Rome 771; for I shall shew elsewhere, that it could scarce begin before the Year 773, especially from *Elagabalus's* Coin in the Cabinet of D. D. inscribed *ΑΥΓΟΥΣΤΑΝΩΝ. ΕΤΟΥΣ. Η' Ϟ' Ρ.* anno 198.

But to return to the Coins of King *Antiochus*: The Third with a young Face seems to us to have been stamp'd about the Beginning of his Reign; as the Sixth, which is an old Face, was, on the contrary, struck towards the End of it; to which we may add, that the Form of the Letter Sigma (*) is more suited to the Times of *Vespasian*.

(*) The like occurs in another Coin of the same King, in the Possession of C. H. thus, *ΑΝΤΙΟΧΟΥ. ΕΠΙ. ΒΑΣΙΛΕΥΣ. ΜΕΓ.*

As to the 8th M. here inserted, it's not to be doubted but it belongs to the Wife of the last *Antiochus*, since it appears by another Coin struck in the Maritime Part of *Cilicia* that *Jotape* was his Wife; seeing very celebrated Antiquaries (s) have long since publish'd a Coin struck by the People of *Sebaste*, where the Head of *Antiochus* is to be seen with these Words, *ΒΑΣΙΛ. ΜΕΓ. ΑΝΤΙΟΧΟΥΣ. ΕΠΙ;*

587. Ed. 1. Noris de Epoch. p. 129. seqq.

the

the X about a Woman sitting, &c. has this Inscription, ΒΑΣΙΛΙΣΣΑ. ΙΟΥ. ΠΗ. ΣΕΒΑΣΤΗΝΩΝ; which Coin can appertain to no other King, as Cardinal *Norris* has made out at large against *Seguin* and *Harduin*, who ascribe it to *Antiochus* III.

To this we may add, that the Coins of *Iotape*, of which I have seen several in *Britain* (†) and other Cabinets, are of the same Metal and Form as the other Coins of *Antiochus* IV, and that on one of them belonging to the reverend Dr. *Covel*, the same Sigma occurs inclining to a round Form which we see on the Coin of *Antiochus* VI. For the Queen's Head with a Diadem, like to this eighth Coin, is thus inscrib'd in Dr. *Covel*'s Medal, ΒΑΣΙΛΙΣΣΑ (†) ΙΟΥ. ΠΗ. ΦΙΛΑΔΕΛ. This last Word may be read whole in other Medals, thus, ΦΙΛΑΔΕΛΦΟΣ, and not ΦΙΛΑΔΕΛΦΟΥ as *Seguin* wrongly puts it.

(†) Hedges, Lloyd, Falkner, &c.

(†) Thus, with a single C only.

Moreover the ninth Medal, hitherto unknown to Antiquaries, certainly exhibits to us both the Sons of *Antiochus* and *Iotape*, as I have found by the same sort of Coins which are more perfect than the rest: Such a most curious one, among Multitudes of others, is to be seen in the incomparable Museum of Sir *Hans Sloan*, wherein the Word ΒΑΣΙΛΕΩΣ. VIΩΙ, *Regis Filii*, is very plainly to be read under those Princes on Horseback; which Words are also very discernable in other Coins belonging to the D.D. and E. of P. &c.

Here therefore we have *EPIPHANES* and *CALLINICUS*, who we have observ'd before were the Sons of *Antiochus* IV, and are much commended by *Josephus* for their Valour against the *Romans* and Duty to their Father in *lib. VII. c. 27*, where speaking of the Onset of *Pætus*, “*Antiochus*, says he, determin'd to quit the whole Kingdom in the Condition it was, and to retire with his Wife and Children——*Pætus* sent Forces to take *Samofata*, and to keep Garrison in it——The King, tho' press'd with the utmost Necessity, could scarce be brought to commit any Hostility against the *Romans*——It was not easy for his Sons, who were youthful, experienc'd in War, and of great Valour, in such Distress to abstain from Fighting——Having fought with great Fury for a whole Day, they shew'd signal Valour &c.” Then he speaks of the Flight of *Antiochus* the Father, with his Wife and Daughters into *Cilicia*, and of *Epiphanes* with ten Horsemen to *Vologeses* King of *Parthia*, who having afterwards obtain'd commendatory Letters from him to *Vespasian*, went to *Rome*, when they heard their Father *Antiochus* liv'd in royal State at *Lacedæmon*; and their Father being soon after brought to them from *Lacedæmon*, he had great Respect shew'd him, and they tarry'd at *Rome*.

Nevertheless we must not omit in this Place to observe, that *Dru-silla*, the Daughter of *Agrippa* the elder, whom he left at six Years of Age,

(u) De Epoch. p. 136. coll. p. 128.
(x) Josephus does not use this Word, but says Drusilla was altogether εἰς αὐτῆς.
Age, since he died in the Year of our Lord 44, was given by him in Marriage to *Epiphanes*, of whom *Josephus* always speaks as of the eldest Son, *Ant. XIX. c. 7*; and *Norris* had only *Gelenius's Latin Version* of this Place in his View, when he wrote, (u) That according to *Josephus*, "*Antiochus IV* took Care that his eldest Son *Epiphanes* should marry *Mariamne* the Daughter of *Agrippa* King of the Jews when she was ten Years old;" tho' the Cardinal himself some Pages before said more correctly, "That *Agrippa* marry'd his Daughter *Drusilla*, not yet (x) six Years old, to *Epiphanes* the eldest Son of King *Antiochus*."

(y) Joseph. A. L. XX. c. 5.
But *Epiphanes* did not marry *Drusilla*, who afterwards was given in Marriage to *Azizus* King of *Emisa* by her Brother *Agrippa* the younger; for *Josephus* (y) tells us, That "*Epiphanes*, King *Antiochus's* Son, refus'd to marry her, because he would not embrace the Jewish Rites, as it had been promised he should to *Drusilla's* Father."

(z) Joan. Marsham Can. Egypt. p. 54. Henr. Norris de Epoch. p. 129, 131, &c.
Moreover that Prince himself was call'd *Antiochus Epiphanes* as well as his Father, if we believe *Josephus, lib. V. c. 29*; and indeed it is not to be doubted but *Epiphanes* became in a manner the real Sirname of the whole Family; concerning the Reason, Origin, and Signification of which Title others (z) have treated at large.

Thus also *Callinicus* was another Sirname by which another Son of *Antiochus IV* was distinguish'd from his elder Brother, in the same manner as the like have been given to several other Princes for Distinction sake, and especially among the *Seleucides* to *Demetrius III* and *Antiochus XIII*, and the last King of *Syria*, who at the same Time had the Sirname of *Epiphanes* and *Philopator*, if they are his Coins, to which Antiquaries have hitherto assented, that have these Titles (*) upon them.

these is in the Cabinet of D.D. another in that of my Lord P. whereon you may read the Sirname ΔΙΟΝΥΣΟΥ, but in the whole ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΔΙΟΝΥΣΟΥ. ΕΠΙΦΑΝΟΥΣ. ΦΙΛΟΠΑΤΟΡΟΣ. ΚΑΛΛΙΝΙΚΟΥ.

(aa) Appianus in Syriac. p. 123. Justin. l. XV. c. 4.
We may also very well infer from the Anchor to be seen in several of the Coins of the Kings of *Commagene*, that they were in reality descended from the *Seleucidan* Race; for this Anchor, which is to be found on other *Seleucidan* Coins, alludes to what ancient Writers (aa) have affirm'd of one being imprinted on the Thigh of the first *Seleucus* when he was born, and cut in a Ring which his Mother *Laodice* receiv'd from *Apollo*, which she gave to her Son as a Token and Augury of his future Royalty; if we believe *Justin* in these Words, *Originis ejus argumentum etiam in posteris mansit: siquidem filii, nepotesque ejus ANCHORAM in femore, veluti notam generis naturalem, habuere.*

That

That same *IOTAPE*, whose Name and Head is to be seen on my Medal, N. 10, perhaps belongs to the same Family of *Antiochus IV* King of *Commagene*: It's certainly a different Face from the former *Iotape*, who we said was the Wife of *Antiochus IV*, neither does the Coin seem to be of the same Metal and Workmanship.

Now *Josephus* informs us, that *Antiochus IV* had not only Daughters, with whom and his Wife he fled into *Cilicia*, (bb) but that the Name of one of them was *Iotape*, who was married to *Alexander* a Jewish Prince of *Herod's* Race, *Ant. XVIII. c. 7.* And here it will not be improper to set the Genealogy of *Alexander* in a true Light, to the End that the Mistakes of some learned Men may the better appear as to this Particular. The Words of *Josephus* are these: " *Alexander* the Son of *Herod*, who was slain by his Father, " had two Sons, *Alexander* and *Tigranes*, by *Glaphira* the Daughter " of *Archelaus* King of *Cappadocia*. Of these, *Tigranes*, who reign'd " in *Armenia*, being carry'd away by the *Romans*, dy'd without Chil- " dren; but *Alexander* had a Son named *Tigranes*, whom *Nero* made " King of *Armenia*, and he was the Father of a Son called *Alexan- " der*, who marry'd *Iotape* the Daughter of *Antiochus* King of *Com- " magene*, and was by *Vespasian* made King of *Lesidis*, *Ἡσιδὸς*, in " *Cilicia*. (bb) Lib. VIII. c. 27.

Hence we may easily detect the Mistake of modern Authors, who say that *Alexander* the Husband of *Iotape* was the Great Grandson of *Herod* the Great; among whom I shall more particularly take Notice of Cardinal *Norris*, who in his Disputes against *Seguin* and *Harduin* concerning the Coins of the *Sebastenists* and *Commagenians* having the Name of *Iotape* upon them, and which they ascribe to *Alexander's* Wife, follows the same Error, and these are his Words; (cc) " And I make no Doubt but both Medals belong to *Iotape* the Wife " of *Antiochus IV* King of *Commagene*, and the Mother of *Iotape* " who was marry'd to *Alexander* the Son of *Tigranes* King of *Arme- " nia*, and the Great Grandson of *Herod* the Great. " He repeats much the same six Pages after, saying, " *Alexander* was the Son of " *Tigranes*, who in the 14th Book of *Tacitus* is said to be the Grand- " son of *Archelaus* King of *Cappadocia*; for *Tigranes* his Father was " *Alexander* the Son of *Herod* the Great, and his Mother *Glaphira* " the Daughter of *Archelaus* King of *Cappadocia*. Hence it was that " *Vespasian* gave to *Alexander* and *Iotape* the Island and City of *Se- " baste*, which the illustrious Great Grandfather of the same *Alex- " ander* had been possess'd of for almost five and thirty Years. (cc) De Epoch. p. 132. 137.

But it is very clear from the fore-cited Words of *Josephus*, that this *Alexander* was the Great Great Grandson of *Herod* the Great, and not his Great Grandson; and 2dly, that *Tigranes* his Father King of *Armenia* was the Great Grandson of *Archelaus*, and not his Grand-son,

son, as has been wrongly noted: And this Error of that otherwise grave Roman Historian, has been long since refuted by the learned *Noldius*, (dd) "For, says he, besides the Authority of *Josephus*, Ant. (dd) Hist. l. I. *XII. c. 7.* the very Series of Things shews that that *Tigranes* was the great Grandson of *Archelaus*; for how could *Tigranes*, the Grandson, born about the middle of the Reign of *Augustus*, (whose Father (ee) not long after the Victory at *Actium*, was put to Death by *Herod*) act and suffer under *Nero*? (ff) at what Time he must needs be either dead, or so stricken in Years as scarce to be fit for any Business.

(ee) To wit, Alexander, who was put to Death by his Father Herod the Great, and who had a Son nam'd *Tigranes*, and the first King of Armenia of Herod's Family; this must therefore be the Grandson of Herod the Great, and of *Archelaus* King of Cappadocia by his Daughter *Glaphira*. (ff) By whom another *Tigranes*, of whom *Tacitus* speaks, was made King of Armenia.

As to the Country, of which *Alexander* the Husband of *Jotape* was made King by *Vespasian*, it appears by *Josephus* to have been Part of *Cilicia*; but the Name of it, by Reason of the Faultiness of Copies, seems to be obscure to this Day: For tho' the Word *Ἡλιάδα*, which in our common Books, and in the *Florentine* Manuscript, is changed by *Harduin* (gg) into *Νυσιὰς* Ⓢ; and that Cardinal *Norris* approves of this Emendation, who by that Word, together with the *Jesuit*, would have the Island and City first called *Eleusas*, and afterwards *Sebaste*, to be understood; yet I cannot be perswaded that the Nature of the Greek Language and Geography will bear such an Emendation.

(gg) Thus *Norris* in Epoch. p. 135. testifies; and that in some Latin Editions it's read *Iliados*, and in others, *Yliados*; but in the *Gryphian* Edition *Lefidi*.

Be it as it will, we dare not entirely assent to the Explanation *Wildius* gives his Medal (hh) which is like ours, tho' not so perfect; for he affirms for certain, that *Jotape*, on that Coin, was the Daughter of *Antiochus* the III^d, petty King of *Commagene*, marry'd to *Alexander*, Great Grand-son to *Herod* the Great, forasmuch as he does unwarily adapt the same Inscription to his Coin, as *Harduin* gave to that coined at *Sebaste*, which has been confuted at large by Cardinal *Norris*. (ii)

(hh) *Selekt. Num. T. V. P. 41, 42.*

(ii) *De Epoch. p. 132, &c.*

It remains we should now come to explain the Two first Medals, which we shall do in a few Words, because there is nothing with Certainty can be affirm'd concerning them, saving that they differ so much from one another, as to the Effigies of the Kings, as they do from other Coins, which we have referred to *Antiochus* IV; I shall only add, that the first perhaps represents *Antiochus* I. who having govern'd many Years, must have dyed an old Man, as the Face on the Coin shews it to be. The second also appearing aged, was perhaps the Head of *Antiochus* IV. who dyed in the Time of *Tiberius*, and might be the former's Son: But I shall cease the further Prosecution of such Conjectures

jectures, and leave them to the Examination of the learned Readers, who, it's hop'd, will kindly receive these Disquisitions, which will be fuller and perhaps more correct, if ever I should publish a Work I have been long about, *Of the Antiquities of Syria*: We shall then, God willing, be able to exhibit other Medals struck in *Commagene*, with the Name of *Cleopatra*.

ILLUSTRIOUS MEN.

I Shall take the Liberty to add in this Place some Medals referring to Illustrious Persons, which cannot properly be reduced to any Series: And under this Head I comprehend the Founders of Cities, Legislators, Philosophers, Poets, Kings, or foreign Princes and Heroes. The Reader need not wonder to find two or three among those which have been publish'd by others; for this I do only to shew how I differ in my Sentiments from others, as I have said in my Preface, or in order to compare some Medals with others; this I have also done by a certain Medal which has been publish'd without the Reverse, that the whole of it may appear with all the Exactness I can give it; this can be no Inconvenience to the Reader, tho' it be a Fatigue to my self, which yet I shall by no means think much of, provided I can any Way contribute to the Satisfaction of the *Vertuosi* by it.

LICURGUS the Lacedæmonian Legislator.

L *Licurgus* King and Legislator of *Lacedæmon*, a fine Face, with the W. Inscription ΑΥΚΟΥΡΤΟΥC; the X a Crown of Lawrel, and a Club within it, which forms a *Caduceus* at Top with ΑΑ the initial Letters of *Lacedæmon*; the Letters underneath are the Names of the Magistrates, which cannot well be read, and they are variously done in other Medals of *Licurgus*; and therefore not necessary to be registred: The Mettal is Yellow cover'd with a reddish Rust. It is w. d. and w. p. especially the Head.

Licurgus, according *Xenophon* and *Plutarch*, liv'd near *Homer's* Time, and he was the first that brought that Poet's Works into Reputation: We are not to imagine that this Medal was struck in his Time, because he prohibited all Sorts of Coin made of Gold, Silver, or other Metals, except Iron, which he order'd to be very heavy and bulky, to the End they might not heap up any great Quantity of it;

and therefore it must needs have been coined by the *Lacedæmonians* in Memory of their Legislator, as one of their Deities; seeing *Xenophon*, in his Defence of *Socrates*, says, that the Oracle of *Apollo*, when he entred into the Temple, was at a Stand whether he should style him Man or God. *Herodotus*, in the First Book of his History, adds, that the *Lacedæmonians* after his Death erected a Temple for him, and decreed him divine Honours. --- It cannot be older than the Time of *Agides*, who, according to *Plutarch*, was the first that caused Money to be coin'd in *Lacedæmon*.

The Laurel Crown on the X denotes Victory, the Club Strength, the *Caduceus* Prudence; from whence I suppose we may infer, that the *Lacedæmonians*, by the Valour and Prudence which they had acquired by the Laws of *Licurgus*, had obtain'd many Victories over other Nations.

Plutarch writes the Life of *Licurgus* at large. *Xenophon* speaks much of him in his Republick of *Lacedæmon*, as do also *Herodotus* and many others.

LICUS the Spartan.

D. D. **H**ercules Head; the X another bearded Head, with a Sort of particular Covering, with these Letters about it ΔΙΚΟ perhaps ΔΙΚΟΥ, or ΔΙΚΟΙ: This Silver Medal is w. p. and pretty w. d. It weighs 187 Grains *English*.

The *Lacedæmonians* being at War with the *Greeks*, and particularly the *Tegeans*, came always off Losers, and going to consult the Oracle to know what Deity they should appease, that an End might be put to their Misfortunes, they received a confused Answer, that if they could recover the Body of *Orestes*, *Agamemnon's* Son, which was at *Tegea*, a City of *Arcadia*, they should then be always victorious: They lost no Time to find it out, but to no Purpose; but when they least thought of it, it was found by one *Licus* a *Spartan*, bury'd in a Smith's House that no Body knew of; which *Licus*, with a great deal of Fatigue, Cunning and Hazard, convey'd it to *Lacedæmon*, and from thence forward the *Spartans* were ever victorious over the *Tegeans*, and conquer'd almost all the *Peloponnesus*. All which is related at large by *Herodotus*: The same Author also says, that they had a sort of Knights in *Sparta*, who had perform'd some signal Action; they were exempted from serving in the Militia, and other burdensome Offices, and were called the Well-deserving: There were five Persons admitted every Year into this Order; but it was by Election, and when they were first admitted they were obliged for one Month to travel from one Place to another for the Good of their Country. *Licus* was one of them.

It

It seems probable to me, that as the Body of *Orestes* proved of so much Consequence to the *Lacedæmonians*, that they had a Mind to preserve the Memory of that Person, whom they had found and brought back to his Country; *Hercules's* Head, which is on one Side, still adds some Force to this Conjecture, seeing he was the tutelary Deity of the *Lacedæmonians* — The peculiar Covering about the Head of *Licus* having some Resemblance to that used by the Priests, induces me to believe that the *Lacedæmonians* granted to this Man, who had brought so sacred a Treasure into his Country, the Dignity of the Priesthood; and that perhaps having erected a Temple to the said *Orestes*, they had made *Licus* the Director of the Sacrifices offered to that Deity.

Some may object and say, that the Name of *Licus* is found written thus in *Herodotus*, ΛΙΧΗΣ, and differs from that on the Medal; but the learned *Spanheim*, in *Dissert.* 2. says in my Behalf, that the *Ionians* were wont frequently to change the X into K: These are his Words; K in X, sæpe ab illis aliisque conversa, ut ex priscis nummorum, & lapidum monumentis non obscure licet etiamnum colligere. Postremum videas in nummo Sardianorum inscripto ΝΕΩΧΟΡΩΝ apud Cl. Seguinum, & in altero Bizyenorum Gazæ Medicæ, ubi ΧΑΙ pro ΚΑΙ pari ratione legitur. Unde nata illa confusio in Scriptura urbis Calchedonis, que modo K, modo X præfert, &c. See *Hard. de num. ant.* p. 79. & *Stefanus de urb.* p. 750. Besides *Spanheim*, in *Dissert.* 5, says, that you may see on the Marble of the *Apotheosis* of *Homer* ΚΗΡΟΝΟΣ instead of ΧΡΟΝΟΣ, to which he adds that K is a Sign of Antiquity.

ANTISTHENES the Philosopher, the Founder of the Cynicks.

A Woman's Head with a Diadem: The X a bearded Head with the Letters A—ΤΙΣ, and a Club underneath. The *Oxford* one is the same, only on the X we may distinctly perceive ANTIS, and a *Caduceus* instead of a Club. Both are very w. p. and w. d.

I take the bearded Head to be that of *Antisthenes* the Philosopher, *Socrates's* Disciple, the Founder of the *Cynicks*, and *Diogenes's* Master. The Letters ANTIS round it induce me to believe it, as also what *Laertius* says in his 6th Book, thus: “*Antisthenes* was an *Athenian*, a strong Man, and a great Wrestler, who having behaved himself very valiantly in the Battel of *Tanagra*, was esteem'd by *Socrates* to be the strongest Man among all the *Athenians*.” Again, he wrote among other things a Book about Strength call'd *Hercules Major*, from whence the Club which is to be seen under the Head of the first Medal, together with the aforesaid Motives, confirm me in the Opinion that it may be the Head of that Philosopher; and the

Caduceus on the *Oxford* one denotes that he was not only valiant but also eloquent. Besides, the Ornament of the Head has some Likeness to the *Cestus's* which the ancient Wrestlers carry'd on their Arms, and the Cloth which descends from the Head towards the Shoulder, seems to agree with the *Pallium*, of which he was the Inventer, and which was afterwards worn by his Followers. But we submit the Whole to the Judgment of the Learned.

The Woman's Head may perhaps be for some Deity, but who she is I dare not affirm, the M. not carrying Marks sufficient enough to distinguish it from others.

Fulvius Ursinus, among his illustrious Men, gives us the Head of *Antisthenes* without a Beard; but the Reasons which *Faber* in his Notes produces to make us believe so, are not sufficiently convincing.

DUCESIUS King of Sicily.

R. A. **A** Naked Head: The X a Chariot guided by Victory, above which are these Letters, MENAI, and underneath the Body of the Horses Π. It's w. p. and w. d. having a reddish Varnish.

This M. was struck in the City of *Mene* in *Sicily*: *Stephens* and *Ptolemy* call it MENAI, *Gentilis* MENAIΟΣ, the *Romans* *Menae*, and *Diodorus Siculus* Μέναιον. It was founded by *Ducesius*, who ruled over the *Sicilians*, at the Time that *Philocles* govern'd in *Athens*, when *A. Posthumius Regulus* and *Sp. Furius Mediolanus* were Consuls of *Rome*, in the LXXXth Olimpiad. *Fazellus* says that there were found in his Time in this City and the Fields adjacent Brass and Silver Medals very w. d. which had these Letters round them, MENENΩN.

The Lake *Pelicorus*, now call'd *Nattia*, is about two Miles distant from *Mene*, where there was a most famous Temple of the same Name, about a Bow-shot from which are the Ruins of the City of *Palica*, which was built by *Ducesius*, and destroy'd even before *Diodorus Siculus* his Time. Now forasmuch as this Medal was struck in the City of *Meneas* aforesaid, it's probable that the Letter Π under the Horses might signify the City *Palica* in the Neighbourhood, and the Capital, where there was a most celebrated Temple consecrated to the Gods *Palici*, so much revered both by Natives and Strangers. There is no room to doubt why these People should not have their Founder's Head upon their Coin, and perhaps there may be Reason to believe this might be struck in the Time of *Ducesius*, when Arts were already brought into great Perfection in *Greece*, *Ducesius* being near Cotemporary with *Phidias* the Statuary.

Diodorus Siculus, in his 11th and 12th Books, speaks at large of this King, gives him great Commendations, and after him *Fazellus* in the second Decad of his History. The same Authors treat pretty much of the

the Temple of these Deities, and other things relating to the said Medal, particularly of a remarkable Victory obtain'd by *Ducesius* at the taking of the City of *Morganfia*, by which he brought all *Sicily* under Contribution, and acquir'd vast Wealth, and the Reputation of a brave and valiant Commander, as well amongst the *Sicilians* as the *Greeks*. If therefore we give into the Belief of its being struck in his Time, the Victory that guides the Chariot can denote nothing else but his Triumph.

M A C E D O N the Founder of Macedonia.

A Naked Head with the Word MAKEΔONΩN: The X a Crown; and within it a Curule Seat, a votive Tablet, and a Club between them, with this Inscription, AESILLAS Q. This Medal is common enough, and has been publish'd before by others, but in so imperfect a manner, as you may see in *Golzius*, &c. that I thought it necessary to insert it here; and to render it the more acceptable to the Publick, I have added a Dissertation wrote originally in *Latin* by Mr. *Richardson*, a young Gentleman of great Parts, who promises much by his continual Application to Study, and also to Painting. W.
Gracie
Tab. 22.

“ The Head is unknown, perhaps it may be MAKEΔONΩN the Founder of the *Macedonian* Empire; a certain Vessel, *Hercules's* Club, a Curule Seat in a Laurel Crown, ΑΕΣΙΛΛΑΣ. Q.

“ *Montfaucon* has this Coin in his *Paleographia*, l. 2. c. 1. p. 122, but very imperfect; for the Q on the X is not to be seen, and no Body can tell what the Curule Seat is; you can only read MAK... on the Foreside: He takes it, in p. 121, to be the Head of *Apollo*; but he does not know what the Curule Seat is, no more than who this AESILLAS was. However he makes no Doubt but that it is a *Greek* Inscription, the *Greek* Letters L and S only being done after the *Latin* Manner, which he proves from ancient Inscriptions: He concludes his Discourse to this Effect: He thinks this Medal was struck before the Time of the *Romans*, but knows not who AESILLAS was, p. 130.

“ If the Letter Q had appear'd on any of the three Medals *Montfaucon* had seen, he would not have lost so much Time and Pains in taking upon him to demonstrate that AESILLAS was writ in *Greek* Characters, there being no such Letters in use among that Nation.

“ I am of Opinion that this AESILLAS was Quæstor of *Macedon*; which may be partly proved by the Curule Seat, but much more that it was an usual thing to put the Names of the Quæstors of *Macedon* upon their Money, as appears by two Coins of this Country in *Harduin's* Appendix, MAKEΔONΩN. ΤΑΜΙΟΥ. ΓΑΙ-
“ ΟΥ.

“ ΟΥ. ΠΟΠΑΙΛΙΟΥ. *Caius Publilius*, Quæstor of *Macedonia*, with -
 “ in a Laurel Crown, among the King's Rarities. By this you may
 “ understand that the Quæstors Names were put upon the Coins, and
 “ by this other ΜΑΚΕΔΟΝΩΝ. ΤΑΜΙΟΥ. ΛΕΥΚΙΟΥ. ΠΑΚΙΝ-
 “ ΝΙΟΥ. *Quæstore Lucio Pacinnio*, in *laurea*, among the same Rarities.

It may not be amiss I should here produce the Opinion of *Diodorus Siculus*, lib. 1, about the Founder of *Macedon*, concerning whom he says thus: When *Osiris* left *Ægypt*, he was follow'd by his two Sons *Anubis* and *Macedon*. The Arms of *Anubis* was a Dog, and *Macedon* bore a Wolf, both which Animals were not very much different in Nature. He adds a little after, That *Macedon* his Son, speaking of *Osiris*, was King of that Province which afterwards came to be call'd *Macedonia*, according to his Name; others would have him to be the Son of *Jupiter* and *Thya*.

CORINTHUS Founder of Corinth.

R. A. **A** Naked and bearded Head: The X a *Pegasus*, with these Letters, COPIN. This M. is w. p. and very w. d. with a red Varnish.

I take the naked Head to be that of *Corinthus* the Son of *Marathon*, and Founder of *Corinth*, who, according to *Pausanias*, was a Descendant in the third Degree from *Apollo*; tho' the Vulgar would have him be the Son of *Jupiter*, but without any Grounds. This Prince, after he had reign'd for some Time, died without Children.

The *Corinthians* commonly put a *Pegasus* upon their Coin in Memory of *Bellerophon* their Hero. CÖPIN, which are the Letters under the *Pegasus*, shew that this Medal was struck at *Corinth* a City of *Achaia*, and the Letters are partly *Greek* and partly *Latin*. I am apt to think it was done after *L. Mummius* had brought it under the Dominion of the *Romans*.

TIMOTHEUS and DIONYSIUS, Tyrants of Hæraclea in Pontus.

D. D. **A** *Pollo's* Head: The X *Hercules* with a Lion's Skin, and a Club in his Right Hand, which forms a Trophy, having these Letters on one Side ΤΙΜΟΘΕΟΥ, *Timothei*, and on the other ΔΙΟΝΥΣΙΟΥ, *Dionysij*. It's a Silver Medal, w. d. and weighs 35½ Grains *English*.

This Medal, tho' but small, is for all that very instructive. It shews us in the first Place the true Origin of the City *Heraclea* in *Pontus*, which Authors have so variously represented to us; and secondly, it
 puts

puts us in mind of two Brothers that tyrannized here about the Time of *Alexander* the Great, whose Names were *Timotheus* and *Dionysius*, of whom *Memnon* the Historian speaks, and no other; but Time having destroy'd his Writings, we have nothing left of them but Fragments preserv'd by *Photius*, p. 703, out of whom I have taken most Part of the following Observations.

Pomponius Mela will have this *Heraclea* to have been founded by *Hercules*, *Arrian* and *Xenophon* by the *Megarians*, and *Strabo* by the *Milesians*. But *Apollo's* Head upon this Medal, and *Hercules* on the X, inclines me to prefer the Authority of *Justin* before all others, who writes thus: *Cujus urbis* (speaking of *Heraclea*) *et initia et exitus admirabiles fuere; quippe Bæotiis pestilentia laborantibus oraculum Delphis responderat, coloniam in Ponti regione sacram Herculi conderent, lib. 16. c. 3.* He adds a little further, *Igitur conscripta colonorum manu, in Pontem delati, urbem Heracleam condiderunt.* I believe the Place was consecrated to *Hercules*, and participates of his Name, because it's said there was a Cave in the Neighbourhood from whence he descended into Hell, as *Xenophon* in his Life of *Cyrus*, lib. 6, is pleas'd to affirm. *Pomponius Mela*, l. 1. c. 19, and *Pliny*, l. 27. c. 2, speaking of the Herb *Aconitum*, a very strong Poyson, has these Words; *Fabula narravere è spumis Cerberi canis, extrahente ab inferis Hercule, ideoque apud Heracleam Ponticam, ubi monstratur ad inferos aditus, aconita gigni.*

Having said enough of this City, we shall briefly consider who those two Tyrants were that are named on the X: The foremention'd *Memnon* says, *Timotheus* was the third Tyrant of *Pontick Heraclea*, the Son of *Clearcus*, and the Grandson of *Satyrus*, of whom *Justin* also speaks, lib. 16. c. 4 & 5. He was fit for Government, moderate, merciful, and compassionate, and rather a Benefactor to and Servant of his People than a Tyrant. He was as exact and severe a Judge, as he was human and gentle; a great Commander, fierce in Danger, and formidable to his Enemies. He made his younger Brother *Dionysius* his Colleague in the Government; and after he had reigned fifteen Years, died in the Vigour of his Age, much lamented by his People, who extreamly loved him, and left his Brother alone to govern. This Prince had some Difference with *Alexander* the Great, and when he receiv'd the News of his Death, he was so pleas'd, that he consecrated a Statue to the Goddess *Latitia*. He marry'd *Amastris* the Daughter of *Oxartes*, the Brother of *Darius*, who was overcome by *Alexander*, by whom he had two Sons and one Daughter; and his Kingdom enjoying a profound Peace, he began to give himself over to Pleasure, and growing monstrously fat, he became negligent of Affairs of State, and did as it were nothing but sleep. He was otherwise a good Prince, and his Death was also much lamented, which hap-

happen'd after he had reign'd thirty Years. He left to his Wife *Amastris* the Government of his Kingdom and of his Children.

This M. was therefore struck by the *Pontick Heracleans* in Memory of those two Brothers nam'd on the X, upon the Occasion perhaps of some considerable Victory; and hence it is that *Hercules* the tutelary Deity of this City is represented in Triumph.

I shall add here the Succession of the Tyrants of *Heraclea* out of the said *Memnon*, upon a Presumption it may be acceptable to the Reader.

CLEARCHUS the first Tyrant got Possession of *Heraclea* about the Year of *Rome* Four Hundred. He was very cruel, and was slain by some Conspirators, at the Age of 58, after he had reign'd twelve Years.

SATYRUS succeeded his Brother *Clearchus*. He began to grow cruel in revenging his Brother's Death, and continu'd to be so both by Custom and Nature. He reign'd seven Years, and died of a Gangrene in the 65th Year of his Age; and because he had no Sons, he made *Timotheus* his Nephew his Colleague a little before his Death.

TIMOTHEUS, the eldest Son of *Clearchus*, having reign'd alone for a short time, made his younger Brother *Dionysius* his Colleague in the Government. He was a good Prince, and died in the Vigour of his Years, after he had reign'd fifteen Years.

DIONYSIUS the second Son of *Clearchus* govern'd partly with his Brother and partly by himself 30 Years, and, according to *Diodorus Siculus*, 32. He was a good Prince enough, and died of being over-fat in the 55th Year of his Age.

AMASTRIS the Wife of *Dionysius* was left Guardian to his Sons, of whom the eldest was call'd *Clearchus II*, and the youngest *Oxatres* or *Zathras*. All these reign'd seventeen Years. They had also *Amastris* a Sister, of the same Name with her Mother.

LISYMACHUS afterwards got Possession of *Heraclea*, and having reign'd four or five Years, was slain by *Seleucus* in the third Year of the 124th Olympiad according to *Petavins*, and in the Year of *Rome* 475.

After the Death of *Lyfimachus* the *Heracleans* came to be subject to *Seleucus* and the succeeding Kings of *Syria* according to *Photius*, who says that there were 75 Years elapsed from the Time the Tyranny began to the Death of *Lyfimachus*.

SAPHO the Poetess.

A Woman's Head with a particular Dress: The X a Soldier standing with a Spear and Shield, and the Letter E. It's w. p. and w. d. L. W.

If this Head-dress be narrowly viewed, it will be found to be very like unto that on some Medals taken by the Learned to be those of the Poetess *Sapho*, who liv'd in the 42d Olympiad. She was for the Beauty of her Compositions stiled the tenth Muse, and her Physiognomy agrees very well with what Authors say, that her Face was not handsome. Some will have her to be a Native of *Mitilene*; others call her *Eresia*; whence the Letter E on the X, which I take to be the initial Letter of that City; and this makes me believe it was struck in Memory of so great a Woman. Those who would be thoroughly inform'd in what concerns this Poetess, may read the critical Dictionary of the learned *Bayle* under the Word *Sapho*.

ARCHITAS of Tarentum, the Philosopher.

A Bearded Head, behind which there is a Monogram, where you may read these Letters, APK: The X a Fish called Raza. It's w. p. and w. d. with black Varnish. L. W.

Architas of *Tarentum*, the *Pythagorean* Philosopher, finding *Dionysius* intent upon putting *Plato* to Death, saved him by one Letter: See *Laertius*, lib. VIII. *Fulvius Ursinus* has this Head among those of his illustrious Men: You may read what *Faber* says in his Notes upon it, p. 17. The Fish on the X is a Type of a maritime Town.

There is a Silver Medal like it in the Consular ones of *Vaillant*, Tom. 2. p. 418, of the Family of *Proculia*, with these Letters, C. PROCULEI. F. the bearded Head of which I make no Doubt to be that of *Architas*, and not of *Neptune*, as the same Author would have it to be; and I take it to have been struck at *Tarentum*, perhaps when the same *Proculus* was sent Prætor thither by *Augustus*. There is Reason to believe the *Tarentines* continued the Symbol they had upon their Coin before the Time they became subject to the *Romans*, during which I suppose the Brass Medal was coined which is here produced, wherein there are no Letters certainly on the X, as I have also observ'd in some others which I have seen; whence it is undoubtedly different from that which *Vaillant* places among his Consulars, and consequently much older.

ARISTOCRATES Prince of the Rhodians.

R. A. **A** Head with a Diadem: The X a Rose, and a *Caduceus* on one Side, near unto which is the Letter P, and ΑΡΙΣΤΑΚΟΣ round it.

This M. is w. p. and w. d. It's of a yellow Metal, and has a red Varnish, but has been polish'd. It's very plain that the Inscription has been partly alter'd, no other Letters being left untouch'd but ΑΡΙΣΤ.... the other which follow, to wit, ΑΚΟΣ.... appear to have been touch'd up, and there is a Space, as the Engraving shews, where you may discern other Letters have been, which cannot be read, because they have been devour'd by Time, and being entirely consum'd by the polishing of that Place, the Metal appears naked without Varnish. *Suidas* makes me believe beyond all Doubt, that the Head with the Diadem is that of *Aristocrates* Prince of the *Rhodians*, and that the Letters round it form his Name. He speaks thus of that Prince: *Aristocrates Rhodiorum Dux, aspectu venerando, & penè terribili. Quare Rhodij eum ex omnibus planè parem Imperio, & dignum Principatu judicarunt; sed spe sua frustrati sunt. Nam eum ad res gerendas tanquam ad ignem ventum esset, instar adulterini numismatis, expectationi hominum de se non respondit.* Every Body knows that the Rose on the X with the Letter P, plainly intimates that the M. was struck at *Rhodes*, this being the Type always used by those People upon their Money; and by the *Caduceus* it's hinted, that this Prince was an eloquent Person.

AGATHOCLES the Son of Lysimachus King of Thrace.

C. **A** Young Head with a *Phrygian* Helmet: The X a Trophy, with this Inscription, ΒΑΣΙΛΕΩΣ ΛΙΣΙΜΑΧΟΥ, Regis *Lysimachi*. It's w. p. and w. d.

*Pausanias
in Antica.*

Agathocles the Son of *Lysimachus*, according to some Authors, after he had deliver'd his Father out of the Hands of the *Getæ*, by whom he was taken Prisoner, marry'd *Lysandra* the Daughter of *Ptolemy Lagus*, and passing over with an Army into *Asia*, he defeated and deprived *Antiochus* of his Kingdom, who after the Death of *Alexander*, as *Justin* affirms, lib. 13, partly conquer'd the greater *Phrygia*. Hence therefore you see here a youngish Head with a *Phrygian* Helmet, which can be no other than *Agathocles* the Son of *Lysimachus*, whose Physiognomy was very different from that of his Father's. The Trophy on the X alludes to the above-mention'd signal Victory, which happening to be obtain'd in his Father's Life-time, it's not to be wonder'd the M. should be adorn'd with the Name of *Lysimachus*, seeing

seeing the Sons were not allow'd Royal Honours in the Life-time of their Fathers. This Conjecture is sufficient to make me believe that the Head on the M. is not that of *Lyfimachus* but of his Son *Agathocles*. I'll take Leave to add further, for this History is not altogether common, that according to *Pausanias* above-nam'd, *Agathocles* was put to Death by *Lyfimachus*, either out of Jealousy that he had a secret Affection for *Arsinoe* his Wife, and the Sister of the said *Lyfandra*, or else thro' the Treachery of *Arsinoe*, as fearing that her Sons after the Death of *Lyfimachus*, now advanc'd in Years, would not be subject to the Government of *Agathocles*, a Son by another Wife.

Wherefore let not the Reader think it strange to see the Head of one Person upon a Medal, and the Name of another. I desire he would call to mind what I have said in p. 26 of the *Italian*, concerning a Medal of *Selencus* the first King of *Syria*, where I have shewn it was a common thing with those Kings, as well as those of *Egypt*, to have their Wives or Relations Heads with the Kings Names on their Coins, as may be seen in *Ptolemy*, *Alexander*, and others; and I cannot but conceive that this Argument must give some Energy to my Conjecture.

LYSIMACHUS King of Thrace.

A Head with a Diadem, and a Horn above the Ear: The X a L.W. *Pallas* sitting with a Helmet on, and holding in her Right Hand a little Victory flying, and resting her Left on a Shield, with *Medusa's* Head upon it, with this Inscription, ΒΑΣΙΛΕΩΣ ΛΙΣΙΜΑΧΟΥ. This is a Silver M. as large as the Engraving, very w. p. and very w. d.

I place here the true Head of *Lyfimachus* with a Diadem and a Horn above the Ear, to shew the Difference between it and that of his Son preceding; and this, which is of Weight, serves to add Credit to what I said before. *Lyfimachus* was the first of *Alexander's* Commanders that assum'd the Title of King. He had in the Division of that Prince's Empire that Part of *Thrace* which adjoyns to *Macedon*; and as the *Thracians* were the most seditious and turbulent People of all the rest, so *Lyfimachus* was pitch'd upon from among all the Commanders, as the most valiant, to keep them in Subjection; whence he, to shew that he was the true Successor of *Alexander*, and a *Macedonian* by Birth, caus'd the Horn to be put over his Ear in Imitation of *Alexander*, who bore it that he might make the People believe that he was the Son of *Jupiter Ammon*: And I am of Opinion that this M. was struck after he had seiz'd upon *Macedon*, and driven out *Demetrius*. What I have said I have extracted out of *Pausanias* and

Justin, who have wrote much about *Lyfimachus*. *Pallas* in a sitting Posture on the X, and arm'd with a Helmet and Shield, denotes Fortitude, and she was the national and tutelar Deity of the *Macedonians*; and the flying little Victory in her Hand is also an Argument of the Conquest of *Macedon* by *Lyfimachus*, he having obtain'd a signal Victory when he routed *Demetrius*, his Son *Antigonus*, and *Pyrrhus* in *Attica*.

TIRIDATES Brother of Arsaces King of Parthia.

K. J *U*piter's Head with a lovely Head of Hair cover'd with a very particular Bonnet: The X a venerable Man sitting, having I know not what in his Right Hand and a Spear in his Left, without any Inscription. This Silver *Quinarius* is less in Bigness than an A, and very thin.

As to my Opinion concerning this M. I shall first speak of the X, and afterwards of the Head. I say then that as to the venerable Figure in a sitting Posture on the X, which is very curiously done, it agrees very well with some M's I have seen of *Arsaces* King of *Parthia*, and so I conjecture this Coin can belong to no other; but the young Head that appears on the other Side ill agrees with *Arsaces*, and in reading an Extract of *Arrian's Parthica* in *Photius*, p. 51, I find the following Account, which inclines me to believe that this Head may be *Tiridates* the younger Brother of *Arsaces*: *Macedonum autem imperium excussisse, cum pridem servitutem serviissent, Persis una rebellantibus, hac potissimum de causa Arsaces, & Tiridates fratres erant Arsacidæ, ex filio Arsace Phriapita geniti. Hi Phereclum ab Antiocho rege (quem Deum cognomento appellabant) ejus oræ Satrapam constitutum, quod altero fratrum abuti per vim sædè conaretur, contumeliam non ferentes, necarunt; consciis etiam aliis quinque. Gentem itaque Macedonum pellentes, imperium ipsi arripuerunt, magnamque sunt potentiam consecuti, &c.* Wherefore I am apt to think that *Arsaces* having caus'd his Brother's Head to be put on this Coin, where it appears both handsome and young, he did it to put the People in mind of the Reason of their Liberty; and that in the X he caus'd himself to be plac'd sitting on a Throne, with a kind of *Tiara* on his Head and a Scepter in his Left Hand, to shew that the *Parthians* were then entirely govern'd by their own Kings.

HANNIBAL General of the Carthaginians.

L. P. A Head with a Helmet on, and the Face very handsome: The X a Woman's Head by the Face, with loose Hair, and ornamented to the Neck. This Silver M. has been w. p. and masterly done. It weighs 168 Grains *English*, and is a little bigger than a C.

Han.

Hannibal's Head with a Helmet on has his Name in *Punick* Letters, and is attributed to that famous General by *Fulvius Ursinus*, who places it in his Book of illustrious Men, but with a X which is a Woman's Head with female Ornaments to the Neck, and may with the Leave of the Learned be the Head of *Dido* the Foundress of *Carthage*. Most of the *Latin* Historians speak of *Hannibal* in the Wars with *Carthage*; so do *Polybius*, *Appian*, and others among the *Greeks*. *Plutarch* has wrote his Life at large, so that we need say no more of him.

An unknown Head of a Carthaginian.

THE Head of some *Carthaginian* Ambassador or Commander, R. A.
with a Beard and a particular Head of Hair, having a *Caduceus* before, denoting Liberty. The X is a Laurel Crown, within which there is I know not what, and perhaps the Cap of Liberty, with Characters that are unknown to me. This Brads M. is w. p. and w. d.

SALUST the Historian.

THE Head of *Salust* on a Medallion of the *Crotonians*, vulgarly W.
call'd *Contornians*. It's of the same Bigness with the Cut, very w. p. but ill d.

Patin has this Medallion, where you may see the Explanation of it; and I should not have placed it here but that his Head has a Beard, perhaps thro' the Mistake of the Engraver, for I have in this and all others that have occurred to me, found them without a Beard. *Tesoro in
quarto, p.
132.*

CARITTACUS a Prince in Part of Britain.

A Naked Head: The X a Horse with a Man before to guide him, L. W.
and underneath CARIC. It's ill d.

In the tenth Year of the Emperor *Claudius*, when *Ostorius* was A. U. 803.
Proprætor in *Britain*, *Carittacus* the most valiant Commander among the *Britains*, at the Head of the *Silures*, now Part of *Wales*, made Head against the *Romans*, who after much Difficulty subdu'd him; upon which he fled, and trusting to the Faith of *Cartismandua* Queen of the *Brigantes*, was betray'd by her. He was bound and deliver'd up to the *Romans*, who having already the Wife, Daughter, and some of the Brothers of *Carittacus* in their Power, they were sent to *Rome* to the Emperor *Claudius*, who spar'd all their Lives. The taking of this King was so much esteem'd by the Senate, that they equall'd it to the Capture of *Syphax*, *Perseus*, and others, and therefore decreed to *Ostorius* the Honour of a Triumph, as *Tacitus* in his Annals, lib. XII, informs us. *Zonaras*

Zonaras, according to *Camden*, says of *Carittacus*, that when he had obtain'd his Liberty, he was conducted to see the Grandeur and Magnificence of the City of *Rome*; upon which he used these Words, *Why are you, Romans, so desirous to have our Country, seeing you are possess'd of such grand and magnificent Palaces?* A very notable Remark of a Barbarian Prince.

Tacitus calls this King *CARACTACUS*, but the bad Workmanship of this M. shews us beyond Dispute that it was done in his Time in *Britain*, and the Letters on the X do bear it out that it should be writ *CARICTACUS*.

PHILOPATOR King of Cilicia.

H. S. **T**HE tower'd and veil'd Head of a Woman: The X a *Pallas* with a Shield and little Victory in her Hand, with this Inscription, ΒΑΣΙΛΕΥΣ ΦΙΛΟΠΑΤΟΡΟΣ. This single M. is w. p. and indifferently w. d.

The Reader may be pleas'd to peruse these following Observations of Mr. *Masson* upon this M. which he was so kind to write in *Latin* at my Request.

"I never saw any of this sort of Coin of King *Philopator* any where else than in *Britain*, and no more than two of these neither. This here is in the learned Sir *Hans Sloan's Museum*; the other is in the Custody of the Reverend Dr. *Covel* Master of *Christ-College* in *Cambridge*, which is altogether like this, save that it has besides the Numeral Letters ΔΔ upon it, signifying the Year 34.

"I ascribe both to *Philopator*, who reign'd in the Maritime Parts of *Cilicia*. But forasmuch as the Son of *Tarcondimotus*, call'd *Philopator*, is said by *Dio* (a) to be depriv'd of his Dominions presently after the Battel of *Actium*; and that the same Historian witnesseth, (b) that ten Years after, viz. in the Year of *Rome* 734, *Augustus* gave to *Tarcondimotus*, the former *Tarcondimotus's* Son, the Principality which his Father had in *Cilicia*; it necessarily follows that the former *Philopator*, or another, his Brother or Brother's Son, should a little after become the Successor of *Tarcondimotus* II: For *Philopator* King of *Cilicia*, according to *Tacitus*, (c) died in the Year of *Rome* 770, and we have on Dr. *Covel's* Coin the Year 34, which if deducted from that of *Rome*, 770, it will appear the first Year of his Reign began in the Year 736, that is, two Years after *Dio* says the Principality was given to *Tarcondimotus* II.

"*Cicero* and *Strabo* make honourable Mention of *Tarcondimotus* I, and we shall elsewhere speak more fully of that Part of *Cilicia* under his Government.

King of Parthia.

THE Head of a *Parthian* King with a *Tiara*, and the Numerals *A. F.* ΔΚΥ, *Anno* 424; the X the Figure of a Woman sitting with her Right Hand to her Chin. It's very w. p. but very ill d.

We have no Reason to question this curious Medal's belonging to a King of *Parthia*, when we consider that the Symbols about the Head, long since publish'd by Antiquaries, are to be found on other Coins of the *Arsacides*; so that there is no need for us to spend any Time in explaining them; only we shall add in a few Words, that the Covering of the Head may be observed to incline to a Round, as *Tacitus* in his *Annal. lib. VI. c. 37.* informs us, and that it seems to be rather like the Bonnet, than the *Tiara* or *Mithra* of the *Parthians*, and adorn'd with precious Stones or Gems. The Learned have already observ'd, and I only hint it, that it is plain there were Pendants here, such as the *Parthian* Kings were wont to wear. It's enough to quote one Passage for it out of *Curopolatus de Off. Const. Atque hinc Tiara cuique, cui appendet ad sinistrum latus opus è margaritis fimbriatum, alterum aurem ejus, qui gestat, obtegens; quibus significatur; aurem quidem retectam accusatoribus dari, tectam verò accusatis, sed absentibus, aurem reservari.*

Moreover, the Greek Letters ΔΚΥ, without Doubt refer to the Epoch of the *Arsacides*; by which the Year 424 of it is meant here, which seems plainly to me to be deducted from the Year of *Rome* 498; for at that Time when *C. Atilius* and *L. Manilius Vulsò* were Consuls, the *Parthians* revolted from the *Macedonians* under their General *Arsaces*, as *Trogus* in his *Epitomizer, Justin l. 41. c. 4. §. 3.* witnesses: Neither can the Epoch be deducted from any other Time by the Silver Coin of *Vologeses*, which was sent to Sir *Charles Hedges* from *Aleppo*, and whereon, together with these Titles ΒΑCΙΑ. ΒΟΛΑΓΑCΟΥ. ΕΠΙΦΑΝΟΥC, and ΔΙΟΥ the Name of the Month, I have read these numeral Letters ΕΞΥ, by which is meant the Year 465, which if reckon'd from the Year of *Rome* 498, it brings us to the Year of *Christ* 210, and to *Vologeses III.* the last King of that Name among the *Parthians*, who dy'd about the End of the Reign of *Caracalla*, and about the Year of our Lord 215; leaving his Son *Artabanus* his Successor, who, being overcome by the *Persians*, they translated the Kingdom of *Parthia* to the *Persians*, in the Time of the Emperor *Alexander Severus*.

It was this Sort of Coin *Patin* would represent in his *Thef. p. 209.* with the Letters ΑΝΥ, or the Year 451, which appears to have been read by *Goltzius* on another Coin, according to this Description given by him of a Medal in his *Thesaurus, Col. 245, ΑΝΟΥΛΑΓΓΑΣ. ΕΠΙΦΑΝΟΥC.*

ΦΑΝΟΥΣ. ΦΙΛΕΛΛΗΝΟΣ. ΒΑΣΙΛΕΩΣ. ΒΑΣΙΛΕΩΝ. But forasmuch as *Goltzius* his Medal was not perfect enough, that learned Man with all his Diligence could not see it belonged to *Vologeses*, and wrongly joins the numeral Letters ΑΝΥ with his Name: However, I am to observe by the by, that I very much suspect the Title of ΦΙΛΕΛΛΗΝΟΣ, though *Patin* and *Spanheim* exhibit the same as if taken from Medals: But seeing this Word is not to be seen on Sir *Charles Hedges* his Coin, which is genuine, if any, how can any one of the *Arsacidan* Race, bearing the Name of *Vologeses*, have that Title in the Time of the *Roman* Emperors, so long after the Subversion of the *Greek* or *Macedonian* Empire? I have seen a M. like that of *Patin* in the Possession of *Dominico Tiepolo*, a Noble *Venetian*, but with the numeral Letters ΔΝΥ. or the Year 454; but it is either the same with that describ'd by *Patin*, or made by it. I am indeed very suspicious of the Genuineness of it, and perhaps it was formerly cover'd with a thin Silver Plate, though there is now nothing to be seen on the Brass.

There is, moreover, a Medal like this of Sir *A. F.* amongst the Rarities of the *French* King, saving that the Epoch is one Year short of the other; for the Numerals are ΓΚΥ, or the Year 423; but the King's Antiquaries have wrongly interpreted the Figure on the X to be a *Woman sitting on Rocks*; but she seems rather to be sitting on a Bushel or Altar: And she may perhaps be the same as the *Persian* *Diana* call'd *Αναρτις*, &c.

Of the Cities and People of GREECE.

HAVING done with the Medals belonging to Kings and Illustrious Men, I come, pursuant to the Method I propos'd in my Preface, to those of the Cities and People of *Greece*, set down in an Alphabetical Order: I shall begin with those of *Athens*, of which the Earl of *Winchelsea* has so considerable and rare a Collection, that I thought it proper to engrave them all, and to adorn this Work with the most ingenious Remarks made by that Noble Lord, after a long Study and Application upon them. The Manuscript he was pleas'd to put into my Hands, and I have translated it into *Italian*, that the Work might be uniform; and forasmuch as it is so full of Learning, and treats of a Subject so little known, I do not doubt but it will be very acceptable to the Reader.

*The Earl of WINCHELSEA's Athenian Medals,
with his Conjectural Notes upon them.*

The INTRODUCTION.

I Have long thought it great Pity, that we meet with so few *Athenian* Medals, either in Books or Cabinets, and have often wonder'd at it, since we find such a Variety of those of other Cities and Territories of *Greece*: Sir *George Wheeler*, and Mr. *Spon* his Fellow-Traveller; having been at *Athens*, and given us full and accurate Descriptions of its Antiquities, only tell us, when they speak of *Athenian* Coins, that they have *Minerva's* Head on one Side, and an Owl on the other, and give us no Examples of such as either contain remarkable Heads or Reversees, that afford any thing of Curiosity or Learning. *Goltzius* in his *Greece* has engrav'd above twenty *Athenian* Medals, without any other than *Minerva's* Head on one Side, and an Owl standing on an *Amphora* on the X; they differ very little from one another, except in some small Figures which are upon the *Area* of the M's, and in their Inscriptions, which may be only the Names of the Mint-masters, and these Medals are common enough. The learned *Begerus* has produced a few that are much of the same Sort with those of *Goltzius*; but he has indeed in his Third Volume two or three which seem to be more valuable than the others; and after I have described my own, I may perhaps do the same by some others, which shall occur to me in Books or Cabinets that differ from mine.

Tab. XV.

*Theſaur.
Brand. Vol. I.
p. 170.*

We are not indeed to wonder so much at the Scarcity of these Medals, when we consider how many of them must have been lost thro' the various Misfortunes and frequent Revolutions of that City; and very many of those that have been found, have doubtless been melted down or neglected by the *Turks*, who have been so long the barbarous Possessors of poor *Athens*. And forasmuch as the *Athenians* were perhaps the most learned and most valiant People in the World, I should think they would be as careful as any others to preserve the Memory of their Learning and Valour, and by recording them upon their Coins, to transmit the Knowledge of them to Posterity: There is no Doubt to be made but *Athenian* Medals may be found, though dispers'd in the Cabinets of the Curious, which afford much Knowledge, and some I can produce out of my own Collection; for I have by me above fourscore *Athenian* Medals that differ from one another; the best of which shall be engraven and describ'd in this Work, with a few more of other Countries and Cities, viz. such as I take to be the most rare and singular among them. Many of my Medals were collected by the Consuls and Merchants of *Athens*,
M *Smyrna*,

Smyrna, Aleppo, &c. for my Father, during his Embassy in *Turkey*, immediately after the Restauration of King *Charles II*; and I have since added considerably to them.

I have, as I said before, above Fourscore different *Athenian Medals*, some of which are of Silver, and others of Brass; and I have, besides some singular Heads and Reverses, almost every Species of their Silver Coins, of which I shall give some Account at the End of this Dissertation; but for the present I am to take Notice of the different Way of writing the Name of the City upon their Medals, particularly upon those in my Possession, which have either the initial Letters, as A. AΘ. AΘE. AΘH. or AΘHNA. AΘHNAI. AΘHNAS. or AΘHNAION. at full Length. Some have fancied that writing with this E is wrong, and an Error of the Engravers, and that it should have been an H, as we find it in Books; but this is a great Mistake; for it appears by many Medals, that both Ways were practised by the Ancients, tho' this E is much the older Letter. Monsieur *Spanheim* in his excellent Book, *De Usu & Præstantia Numismatum*, proves from *Plato* and other Authorities, that E, as I have observ'd, is much the more ancient Letter, and gives the following Instances of its being used instead of H. In the Legend of a Medal of the City *Metropolis* you have ΜΕΤΡΟΠΟΛΛΕΙΤΩΝ, and upon the oldest *Athenian Medals* these initial Letters AΘE for AΘH, or AΘHNAION. In like Manner upon the most ancient *Theban Coins* ΘEBH for ΘHBH; and upon those of the City of *Phæstus* in *Crete*, ΘΕΣΕΥΣ for ΘΗΣΕΥΣ. Mr. *Baudelot* in his fine Book *De Utilité des Voyages*, p. 87. quotes also the Authority of *Plato*, that more anciently they did not make use of H but E, as plainly appears, says he, upon the *Farnæsiàn Columns*, where you have ΔΕΜΕΤΡΟΣ instead of ΔΗΜΗΤΡΟΣ. But to mention one Authority more, *Begerus* in his *Thesaur. Brand. Vol. I.* cites *Julius Pollux*, who writes that *Erichthonus*, who liv'd 300 Years before the *Trojan War*, was the first that struck Money among the *Athenians*; but that the Letters H. O. Z. were added to the *Greek Alphabet* by *Simonides*, who, according to *Eusebius*, liv'd in the 61st Olimpiad, by which he plainly proves that the *Athenians* used Money, and consequently, as he says, the Letter E was found out above 700 Years before H. These are sufficient Proofs of what I affirm; yet we must not from hence conclude, that all the Medals with E were stamp'd before the Invention of H; for both are used in the Words ΘEBH and ΘΗΣΕΥΣ before quoted; and upon the *Athenian Medals* we often see AΘE, where the other Letter also appears in some Word of the Inscription, as both of them do upon one of mine in ΑΡΙΣΤΟΤΕΛΗΣ: We may therefore very well imagine, says *Begerus*, that the Mint-masters might, after the Invention of the latter, make use of the former Letter

ter

ter on the Account of Antiquity, and therefore we cannot precisely prove the Antiquity of our Medals by these Letters, without some other Helps: But as for mine, I am to observe, that AΘE is writ with an E on all the Silver ones, save one only, which is a *Pent-obulus*; and that among the Brass ones, some have one and some the other Letter. As to their Make or Fabrick, of whatsoever Metal they be, all those that have the Letter E are thick in proportion to their Diameters, with their Edges or Rims round and smooth, and seem to be of a much older Fashion than those with H; all which, as I have said already, are made of Brass or Copper, and thinner than the others, with flat and sharp Edges as our Half-pence. As the former are undoubtedly the older, so I take the oldest of them to be such as have their A with the Cross Stroaks oblique and not horizontal; and the Θ perfectly round with a Point in the middle, or made in the Form of a Square, with a Line that intirely divides it in the middle, may perhaps be the next for Antiquity. Here I shall take the Liberty to observe one Thing more concerning the Antiquity of my Medals, which is, that the most ancient of them have their Reverses *Concave*, are struck with a Square Die, and are very ill done, seeming to have been made before Arts came to any Degree of Perfection among the *Athenians*, who flourish'd very early, and must consequently be of very great Antiquity; but these Things shall be more particularly mention'd when I come to treat of the Medals themselves; where I may also produce Reasons why *Minerva's* Head or Figure, an Owl, an Olive-Branch or Crown, the *Amphora*, and several other Symbols, are so frequently seen upon them; tho' little need be said on these Subjects, which are already well explain'd by several Authors

See Med. 1.
in this Treatise, M. 46,
47. &c. M.
39, 45.
Med. 2.
Med. 1.

Something might be expected to be said here concerning the Origin or Foundation of *Athens*; but I have very little to offer also on this Subject, the same being already done to my Hand, and may be read at large in *Strabo*, *Pausanias*, *Diodorus Siculus*, *Stephanus Byzantinus*, and other ancient and modern Authors, and particularly in the Travels of Sir *George Wheeler* and Monsieur *Spon*, among the latter.

Authors say nothing of *Attica* till after *Ogyges's* Flood, from which Time *Meursius* tells us it was desolate and without a King for 189 Years till *Cecrops*.

Meurs. de
Reg. Athen.
lib. I. c. 6.

Ogyges's Flood in *Attica*, according to *l'Abbè*, was 1438 Years before the Death of *Alexander* the Great, that is 1762 before Christ: We will leave out his other Computations, and observe that *Pausanias* will have *Atticus* to have reign'd in that Country, which is now, says he, call'd *Attica*, and was succeeded by *Cecrops*, who marry'd his Daughter. *Meursius*, in his *Regnum Atticum*, cites *Apollodorus*, lib. III. wherein he says, *Cecrops* took to Wife *Agraule* the Daugh-

Concord.
Chron. Sacr.
& Profan.
p. 17. Edit.
Lipsia lib. I.
p. 11.

Lib. IX.
p. 307.
Paris Edit.

ter of *Attens*, who brought him a Son nam'd *Erysichthone*, who dy'd in his Father's Life-time, and his three Daughters *Agraulus*, *Herse*, and *Pandrosus*. Moreover *Strabo* says, *Cecrops* was the first Founder of *Athens*, he means that Part call'd *Cecropia* after his Name, and that was a little Town on a Rock, afterwards call'd *Acropolis*, or Citadel of *Athens* when enlarg'd.

Meursius, and several other Authors may be consulted on Account of the ancient Names of *Attica*; I shall in other Places have Occasion to speak of the changing the Name of the City from *Cecropia* to *Athens*, and of its Increase: But I'll now proceed to treat of my *Athenian* Medals, and begin with a very small one, which however deserves to be at the Head of them.

I. The Head of *Cecrops biformis*, or the Head of a Man crown'd with a Diadem, conjoin'd with that of a Woman; the X is a hollow Square with the Head of *Minerva*, and these Letters AΘF, being the initial ones of *Ἀθηναίων*: This small Medal is Silver, very w. p. but ill d.

It's not to be doubted but this is an *Athenian* Medal: By the biformed Head, we suppose it to be that of *Cecrops* the Founder, and first King of *Athens*: The Royal Diadem upon the bearded Head proves it to be a King's, and the Head of a Woman conjoin'd, that it is King *Cecrops*: He was thus represented by the ancient *Athenians*, for being, as they suppos'd, the first Inventer of Marriage in those Parts of the World, and they call'd the Month of *January* ΓΑΜΕΛΙΟΝ, from Marriages first instituted by him. *Justin* in his Second Book says, he lived before the Time of *Deucalion*; and *Meursius* out of *Apollodorus* shews, that they made him to be Half a Man and Half a Dragon, &c. But as antique Relations are for the most Part fabulous, other Reasons have been urged for his being represented with two Faces, and they are most, if not all of them, quoted by the said *Meursius*, who produces the Authority of *Tzetzes* for it: He says, he was call'd *Biformis*, either because he was of double the Stature and Magnitude of other Men, or because he understood two Languages, an extraordinary Thing in those Days, the *Greek* and the *Egyptian*; others call'd him biform'd, because, as has been observ'd, they believ'd him to be the first among the *Greeks* who join'd Man and Woman in Matrimony, whereas before they lived promiscuously like their Cattel: The learned Dr. *Potter* quotes *Athenæus*, lib. XII, who makes mention of a Law enacted by *Cecrops*, requiring a Man should have no more than one Wife; nor could this be better exprest than by representing, as the Ancients did, the first Institutor of Marriages with two Faces, one of each Sex, or Husband and Wife join'd in the strictest Union.

Rous *Archæologia Attica* lib. 2.
p. 74.
Regnum Atticum
p. 49.

Archæolog. Græcia, Vol. I. p. 69.

No Body, that I know of, has ever treated of such a Medal; and the greatest Antiquary in this or the past Age, I mean Baron *Spanheim*, the King of *Prussia's* Ambassador, who has had an Opportunity of seeing and examining most of the best Collections in *Europe*, has assur'd me, that this is not only one of the oldest Medals he has seen, but even the only one he had ever seen or known with the Head of *Cecrops*, who is thus describ'd in several ancient Authors, unless the next which I shall describe be his likewise, which he was inclin'd to think it is.

I conceive this is one of the oldest Medals we have, and it evidently appears to be so by several Marks that are worthy of Observation. And first its Fabrick or Workmanship shews it was stamp'd long before Arts arriv'd to any Degree of Perfection among the *Athenians*, and few People flourish'd earlier than they, who are by some Authors said to be the first that coin'd Money: The X being struck with a Square Die, is another Mark of its great Antiquity, and the Letters of the Legend A ⊙ E are of the most ancient Make, as observ'd in the Introduction, and I see no Reason to doubt of the Medal's being as ancient as any Coin made by the *Athenians*.

When I assert the Antiquity of this Piece, I have not the Vanity to carry it so high, and to affirm that it was done in the Time of *Erichthonius*, from whence fabulous Accounts only are generally expected; yet he is by some Authors said to be the first that coin'd Money in *Athens*; and if we had any Certainty of that, I should not think it a very wild Conjecture, should I suppose this Medal to have been coin'd by him; for nothing could be more natural than that he should stamp the Head of *Minerva* the Patroness Goddess of *Athens* on the one Side of his Coin, and of *Cecrops* the Founder of it on the X, in the Manner we see it; not that it can be suppos'd he had two Faces, a Thing not to be believ'd by the most ignorant; but it was an admirable Symbol of *Cecrops*, which distinguish'd him from other Princes, and perhaps he had been thus represented in a Statue even from his own Time. The *Athenians* had undoubtedly a very ancient Statue of him: Monsieur *Spon*, lamenting the Loss of many most valuable *Athenian* Antiquities, asks what is become of the most famous Statue of *Cecrops*; and *Pausanias* says, there was in his Time in the Temple of *Bacchus* at *Athens* a Chapel, wherein were many Statues made of Clay, and among them one of *Amphiction*, who was the Third King of *Athens*, there having been only *Cranaus* between him and *Cecrops*; may not we then suppose that this Statue was made in *Amphiction's* Time? seeing Statues of Clay were the most ancient of all others; if therefore they erected Statues for Princes so long ago, *Cecrops* might have his made in his own Time, or immediately after his Death; and perhaps *Cranaus* his Successor caused it to be made and placed in the said Temple of *Bacchus*, though lost perhaps before

Voyages, Vol. II. p. 309.

Pausan. At. tic. l. I. p. 7.

Pau-

Pausanias's Time. It's certain the Ancients had the Images of their Gods much earlier, witness the Idols mention'd in Holy Scripture; what else can be meant by *Rachael's* carrying away her Father *Laban's* Gods? Or if that should not be insisted upon, Idols are often complain'd of by *Moses*, and the Worship in use among the *Egyptians* particularly forbidden: And *Cecrops* himself was by some Authors thought to be an *Egyptian*, as the *Athenians* would be esteem'd to be a Colony of the *Saites* of *Egypt*, according to * *Diodorus Siculus*; and that he was Cotemporary with *Moses*, or very near his Time. He is also said to have been the first that brought Images into *Greece*, and without Doubt his own, if it was usual in those Times to make the Images of their Princes as well as of their Gods. And that we may the better understand the Origin of Statues, and the Reason why they were made, the *Wisdom of Solomon*, chap. 14, from Verse 14 to the 20th, may be perus'd, where we find an exact Account of them. *Cartari*, in his Book of the Images of the Gods, says that *Ninus* was the first that made the Effigies of *Belus* his Father. *Ninus* began his Reign 2308 Years before Christ's Nativity, and *Cecrops* 1554: Hence we may observe that Images were in use 754 Years before the Reign of *Cecrops*; and therefore we have no room to doubt but that the *Athenians* had a Statue of him, for whom they had Reason to have the greatest Veneration, not only because he was their Founder, but also because he instructed them in the Worship of their Gods, he being the first who ador'd *Jupiter*, call'd Ὑπατάς, or Supream, and, according to some Authors, the first that offer'd an Ox to him, tho' others say he offer'd no Animal in Sacrifice. He was not only, as has been shew'd, the Inventor of Matrimony, by which he civiliz'd and distinguish'd Men from Brutes; but he likewise taught them the Art of Navigation, by which Means they traded and brought Corn from *Egypt* and *Sicily*, which was a great Advantage to them, seeing their Country was so barren that it could not produce so much as would maintain them. These were undoubtedly sufficient Motives for them not only to have and preserve his Statue, but to represent him on their Coins as soon as ever those things were practis'd by the Ancients; and the Barbarity of the Workmanship of this Medal very well agrees with this Notion. Now if there is any Foundation for what has been said, it would make the Medal of a vast Antiquity; for *Eriethonius*, who is suppos'd to have been the first that coin'd Money in *Athens*, was, as is before observ'd, their fourth King. *Cecrops* leaving no Son, was succeeded by *Cranaus*, he by *Amphiotion*, and *Eriethonius* was his Successor. *Cecrops*, according to *Selden*, began his Reign 1582 Years before Christ, and *Eriethonius* 1506.

Some may object against the so great Antiquity of this Medal, and say that many believe *Theseus* was the first that coin'd Money at

Genes. c.
31. v. 19.
Exod. c. 20.
v. 23. c.
24. v. 13.
Suidas.

* *Lib. I.*
c. 2.
Civil contra
Julian. lib.
I.
Origen. lib.
VIII. c. 11.

Dr. Potter
Archaeolog.
Græc. V. I.
pag. 185.
Pausan.
Arcad.
p. 600.
Ibid.

M. m. A.
rm. d. l. p.
92, &c.

at *Athens*, because *Plutarch* says in his *Life* he was the first that coin'd Money there with the Figure of a Bull or Ox upon it: But that is easily answer'd, for *Plutarch* does not say he was the first that coin'd Money there, but the first that coin'd it with that Image upon it, which might probably be in Memory of his having conquer'd the *Marathonian* Bull, or of his killing the *Minotaur* in *Creet*, without excluding other Representations upon their Money before his Time: And should we suppose that this M. was coin'd by *Erichthonius*, it would be but about 3200 Years old; and since we have many Coins extant, and some in my Possession, which are known to be some Ages above 2000 Years old, it does not seem improbable but that there may be some remaining several Centuries, or perhaps a thousand Years older than them; admitting any to have been in any Place stamp'd or cast so long ago; for a Coin that has not decay'd in above a thousand Years, would certainly have lasted in the same Earth as well three thousand Years, or longer; and if any has, why not this of mine? But whether the Learned will allow my Medal to be as old as *Erichthonius* or not, which I do not contend for, yet I dare affirm and be confident, that they must and will grant it ought to be rank'd amongst the most ancient Medals that are known, and that it is to be valu'd because it has undoubtedly the Head of *Cecrops* upon it; and it's also to be esteem'd, as it proves what many Authors write, that he was accounted the first Civilizer of the *Athenians*, by instituting Marriage amongst them, and setting them an Example by taking a Wife himself.

I should not have dwelt so long upon this Medal, but that I was desirous in this Essay to do it as much Honour as I could, which I think it very well deserves, and so, as I have said before, have plac'd it at the Head of my whole *Athenian* Collection.

II. A venerable Head with a Beard, his Hair being gracefully wreath'd from the Top to the Bottom, where arises a Horn turning by the Side of his Face, as may be seen in the Engraving, and a Woman's Face upon his Head. The X has a Crown, and an *Amphora* standing upon its Foot, by which is a Bird, with these Letters, A ⊙ F.

This is a very ancient Medal, which I am perswaded may exercise the Minds of the Learned with various Conjectures. I confess I have had very different Opinions concerning it; but having said so much upon the former Medal, I will not trouble the Reader with them. I am most inclined to believe it to be the Head of *Cecrops*, tho' represented in a different manner from the former, which is certainly his. Now tho' it's well known the *Athenians* represented their King *Cecrops* biform'd, it does not therefore follow that they always represented him in the same manner; and this Medal, if it be his, proves it.

it. The venerable Head is adorn'd with Horns, which among the Ancients were Symbols of Dignity and Regal Power, as well as the Diadem. *Alexander* the Great was represented with them, and follow'd in it by some of his Successors. *Alexander* might have them, as he pretended to be the Son of *Jupiter Ammon*, and the rest as deriving from him, and for other Reasons, particularly *Seleucus*; who used them because he had by his great Strength stop'd a Bull which was breaking loose from the Sacrifice, &c. and perhaps they might use them also, as being generally in their Times a Symbol of Power. They are taken Notice of long before in the Holy Scriptures; and possibly, as most Customs have had their Origin in Nature, this might proceed from observing, that amongst Cattle the stoutest and strongest Bulls, Rams, Goats, &c. by their Horns made themselves Masters of the Pasture; and therefore Princes might properly adorn their Statues and Coins with them, as the Symbols of their supream Power.

The Woman's Head on the Top of the Man's makes this Medal different from the former; but as a farther Proof that *Cecrops* was sometimes otherwise represented than in the former, you may see in *Canini* a Man's Head helmeted, and a Woman's Head joyn'd to the hinder Part of his, with a Dragon for the Crest of the Helmet, and he believes it to be *Cecrops*. He cites many Authorities to strengthen his Opinion, and particularly *Suidas*, to whom the Reader is refer'd.

I suppose the Crown on the X is Olive, in honour of *Minerva*, as well as the Owl, if that Bird is one, for it is a little imperfect; and so the *Athenians* might by this Medal, as well as the last, pay Honour to their Founder and Patroness. The *Amphora* may perhaps intend no more than a Memorial of the fine Earthen Wares for which the *Athenians* as well as the *Cbians* were famous, they having been invented by *Corebus* an *Athenian*, and *Meursus* takes Notice of the Place in *Ceramicus* where they were first made.

Medals that relate to MINERVA.

III. **M***inerva's* Head helmeted: The X an Olive-branch between an Owl and an *Amphora*, with these Letters, AΘΗΝΑΙΩΝ, and a Palm at Bottom.

IV. This is like the last, save that on the X there is no Palm at Bottom, but instead thereof these Letters, AΘΗ.

The Medals were undoubtedly coin'd in Memory of *Minerva's* Victory over *Neptune*, when they contended about naming of *Athens*, which *Cecrops* at first call'd after his own Name, *Cecropia*; but as he was going to name it anew, he was surprized with a Prodigy, that is, with

Iconographia, p. 110.

Ceram. Gem. c. 11. p. 7. Edit. Trajett.

Meur. de Reg. Attic. lib. 1. c. 10. St. August. lib. 18.

with the sudden springing up of an Olive-tree out of the Ground, and at the same Time with the bubbling up of a Fountain of Salt-Water, which form'd a Lake: Upon which the Oracle being consulted, answer'd, That the Olive-tree signify'd *Minerva*, and the Water *Neptune*, and that he might give which of their Names he pleas'd to the City. Whereupon a general Assembly of the People of both Sexes being summon'd, the Men voted for *Neptune*, and the Women for *Minerva*, and the latter having carry'd it by one Vote, the City was called *Athenæ* by her Name. *Ovid* relates the Story after another Manner, which I shall pass over for Brevity sake. *Pausanias* says that her Birth was engraven on the Front of the Temple of *Minerva*, and her Contest with *Neptune* in another Place.

You may also see Pausanias about this Fable.

See Ovid's Metamor. lib. 6. p. 84, 85. Edit. Bleau.

Authors Opinions are various concerning the Time when *Athens* was consecrated to *Minerva*, and received its Name from her: Some will have it to be in the Reign of *Cecrops*, others of his Successor *Cranaus*; but according to *Justin* it was under *Amphiction* the third King of *Athens*. I am of Opinion there is no Certainty in the Matter, nor is the precise Knowledge of it of any great Consequence. But to return to my Medals, I think I may safely affirm that *Minerva's* Victory is celebrated upon them; the first of which has, besides the Olive and an Owl by it, the Palm-branch, a Mark of her Victory; and the Vase and that together seem to intimate, or rather prove, that they celebrated Games at *Athens* in honour of that Victory: Besides, I find by *Meursus* that the *Athenians* celebrated a Festival called ΝΙΚΗΤΗΡΙΑ. ΑΘΗΝΑΣ in honour of *Minerva* for the Victory she obtain'd over *Neptune*.

Justin. lib. 2. c. 6. Edit. Elze.

Gracia ferata, lib. 5. p. 210.

I find in the large Work of *Begerus* an *Athenian* Medal engraven, on the X whereof *Minerva* is sitting on the Stump of a Tree, holding in her Right Hand a Branch of an Olive-tree, which stands before, and which the Author says represents that which she produced in her Contest with *Neptune*; but I think the Action is much better express'd upon my Coin.

Theſaur. Brand. Vol. 3. p. 51.

V. *Minerva's* Head, as before; the X the same Goddess in a Chariot drawn by two Horses, and these Letters, ΑΘΗΝΑΙΩΝ.

This fine Medal, for such I esteem it to be, has on the X *Minerva*, as I have said, in her Chariot; and we are to understand that the *Athenians* not only look'd upon her to be the Goddess of War, but also the Inventress of Chariots. *Cicero* says it expressly; and a little after, speaking of the fourth *Minerva* (for he names several) called *Coria* by the *Arcadians*, he says she was the Inventress of Chariots; that she was begot by *Jupiter* on *Coriphe* the Daughter of *Oceanus*. But I will not run any further into this Matter; however I am to observe that several *Athenian* Medals have a *Quadriga* engraven on *Minerva's* Helmet,

Helmet, undoubtedly to denote she was the Inventress of Chariots; and this M. shews that both the *Quadriga* and *Biga* were attributed to her: And tho' *Cicero* names several *Minerva's*, this M. intimates that the *Athenians* ascribed to their *Minerva* this Invention, as well as that of War, she appearing in this Chariot in a warlike Posture, and thereby represents both Prerogatives to appertain to her.

VI. *Minerva's* Head: The X the Figure of the same Goddess standing, with a Trophy in her Right Hand, and a Spear in her Left, which she also rests upon a Shield; besides which there is a Serpent erect before the Figure, with these Letters round, AΘΗΝΑΙΩΝ.

VII. This is like the last, except that on the X *Minerva* has a little Victory in her Right Hand, and no Serpent before her.

See M. 18. The X of these two Medals has the Figures of *Minerva Victrix*, as represented in the Cut, and the Serpent before her on the first of them is a Symbol of Victory, as shall be explain'd elsewhere. These Figures may have been design'd probably from her Statues, which were many, upon the Occasion of some Victory obtain'd by the *Athenians*; but what Victory it should be, I cannot take upon me to affirm. I look upon these X's to be common, and that the M's are not of the most ancient Fabrick, because of the Nature of the Workmanship, and by reason the H is used instead of the E in the Name of the City, as has been already observ'd in the Introduction.

VIII. *Minerva's* Head: The X the same Figure standing between two Olive Branches, and an Owl by her. In her Right Hand she has a Spear traversed, and these Letters, ...ΘΕ. This M. is very ancient, but seems to have nothing very remarkable in it. The Owl is sacred to *Minerva*.

IX. The same Head as the other: The X the Figure of that Goddess in a marching Posture, looking behind her, and pointing so with her Hand as if she would excite the *Athenians* to follow her: She seems as if she would lead them to some Action. The Inscription is only AΘΗΝΑΙΩΝ.

X and XI. The X's of these two Medals are the same, except in the placing of the Letters AΘΗΝΑΙΩΝ. I think the first of them has a Man's Head with a Beard; but the green Rust or Canker which has partly consum'd it, will not allow me to say any thing positively concerning it. *Pausanias* speaks of a *Minerva Agess*, or *Martialis*, in a standing Posture, with a Shield and Spear, as represented in these Medals.

XII. Mi-

XII. *Minerva's* Head as before: The X an Owl with expanded Wings, and an *Amphora* before her, and such Letters, A... E...

I do not know whether the Owl with expanded Wings bears any particular Signification; tho' a flying Owl was a Symbol of Victory among the *Athenians*, as shall be shew'd hereafter. I find an *Athenian* Medal in *Du Choul* like this; but before the Owl there are these Letters, ΣΩ, which I believe signify ΣΩΤΑΙΡΑ, an Epithet given to *Minerva*. I should fancy this Owl signifies Victory, but mine having a Vase or *Amphora* before, as you may see in the Cut, it may have some further Signification. During the Time that they were celebrating the Festival call'd *Panathenæa*, there were several Games in honour of *Minerva*: I find in Dr. *Potter's* Antiquities of Greece, that the Conqueror in any of these Games, was rewarded with a Vessel of Oil, which he was allow'd to dispose of how and where he pleased; whereas it was not lawful for any other Person to do the same. There is Reason to believe that the Oil was consecrated to *Minerva*, as we have already shewn the Olive-branch was which produces it. However I do not insist that this Custom is set forth in this M. by the Owl and Vessel, tho' I cannot think my self to blame for mentioning it.

P. 50. M. 2.
Edit. Roil.

See M. 51
in this Treatise.

See M. N^o.
43. Vol. 1.
p. 387.

XIII. *Minerva's* Head; the X a *Sphinx* within a Crown, with a Bushel on her Head, and these Letters A⊙E.

This Medal is very ancient: The *Sphinx* was an Emblem of Wisdom; and the *Egyptians* had the Image of a *Sphinx* before their Temples, to signify that Religion should be mysterious and enigmatical: If you would have a more ample Account of this, you may read *Spanheim, de Usu Præst. Num.* This *Sphinx* on my M. is like that of the *Egyptians*, tho' I am of Opinion it was engraven in Honour of *Minerva*, to shew her Wisdom and Prudence, or to express the same Thing in respect to the Council of *Athens* under her Influence; and I am the more confirm'd in my Opinion, because the *Sphinx* was sacred to her, and often engraven on her Helmets, as appears by Medals. And *Pausanias*, describing her famous Statue of Gold and Ivory made by that most celebrated Statuary *Phidias*, says, there was a *Sphinx* on the middle of her Helmet.

Page. 215.
Edit. 2.

XIV, XV, XVI, XVII. Each of these M's has *Minerva's* Head on one Side, and the X's are as in the Cuts, and differ only in the placing of the Letters, saving that the XVIIth instead of an Owl, has an *Amphora*, and the ⊙ is of a very singular Form, viz. Lozange.

NEPTUNE.

XVIII. **J**upiter or Neptune's Head crown'd with a Diadem; the X, *Minerva* standing in a fighting Posture, throwing a Thunderbolt with her Right Hand, and holding a Shield in her Left, and before her a Serpent marching erected, with these Letters AΘE.

I am in a Doubt whether the Head upon this most ancient and curious M. be that of King *Jupiter* or King *Neptune*, who are often represented very like one another; I am rather inclin'd to think it to be the latter; the Hair and the Beard appearing more like the latter's than the former's; — but if it is the Head of *Jupiter*, as being crown'd with a Diadem, we must allow it to be *Jupiter Rex*, and it may probably allude to the well-known History of *Codrus* the last King of *Athens*, who sacrificed his Life to obtain the Victory for the *Athenians* over the *Dorians*, according to the Responses of the Oracle; in Acknowledgment of which Action they decreed and resolv'd to have no other King to govern them after *Codrus* except *Jupiter*, and erected a Statue for him with the Title of *Jupiter Rex*. Could it therefore be in Memorial of any Thing else that this Money should be coin'd than in Honour of *Jupiter* and *Minerva*? Indeed it is very difficult to explain Historical M's, where there is no Legend or some particular Symbols to direct us in it.

But if the said Head be *Neptune's*, as I am apt to think it is; I'll offer to give my Opinion upon it; and before I determine any Thing, will inquire into the Reason why the Figure of *Minerva* on the X has a Serpent at her Feet: *Tristanus* says, that the Serpent is an Emblem of good Success, Victory, Felicity, and Prudence, all which united together belong to *Minerva*. The learned *Spanheim* says, they were sacred to *Æsculapius*, excepting however that of *Erichthonius*, of whom *Pausanias* says, it was sculp'd at the Feet of *Minerva's* Statue at *Athens*, and confirm'd also by an excellent M. of the Grand Duke of *Tuscany*, which represents the same Image, and the same is describ'd likewise by *Plutarch*. We have a Statue in *Galleria Justiniana* engrav'd in *Perrier's* Book, Numb. 54. in which there is a *Sphinx* upon a Helmet, and the Goddess in her Left Hand holds a Fold of her Robes, and her Right is in a Posture to hold a Spear; it has in like Manner a Serpent at her Feet, and is call'd *Minerva Sospitatrix* in the Index. *Tristan* abovemention'd says, that they ador'd *Minerva* at *Athens* under the Name of Νῆρυ Ἀθηνᾶ; and he produces several Au-

thorities

See *Justin.*
lib. 2.
Val. Max.
lib. 5. c. 6.
Plutarch in
his *Paral.*
Pollion. lib.
1. &c.

Addit Vol. I.
p. 9.
De *Presb. &*
Usu Numm.
Dissert. III.
Edit. 2.
Pausan. in
Corinthiacis
in *Atticis.*
Plutarch de
Is. de.

Tristan. Ad-
dit. Vol. I.
p. 11.
Ibid. Vol. I.

p. 668. *Ibid.* Vol. II. p. 38, &c. N. B. I have a Silver Medal of Antigonus, on which he is represented under the Form of the God Pan, and *Minerva* on the X; 'tis likely it was struck in Honour of his Victory in Defence of the Arcadians against Cleomenes King of Sparta See *Begerus Thes. Branden.* Vol. I. p. 247.

thorities to prove that *Minerva* and Victory were the same Thing: It may not therefore be unreasonable to believe, that the Symbol of my Medal may refer to some signal Victory obtain'd by the *Athenians*. I am far from being of the Opinion, that this Figure of *Minerva* was taken from one of the Statues abovemention'd, because in this we see the Goddess in a Posture to throw her Fulmen, and the Serpent or Dragon rais'd up; whereas, on the contrary, in the other, both these Figures are represented and describ'd in a peaceable manner; this makes me the more inclin'd to believe, that the said Serpent refers to that famous Sea Fight at *Salamine*, wherein the *Athenians*, under the Conduct of *Themistocles*, defeated the *Persians*; for *Pausanias* in his *Attica* says, that in the Time of the Action a Dragon was seen amongst the *Athenian* Ships, which was look'd upon by them as a Presage of Victory; and they understood by the Oracle, that the Hero *Cicreus* under that Form had contributed to defeat the Enemy's Fleet, for which Reason the *Athenians* erected him a Temple. The Head of King *Neptune*, as Sovereign of the Sea, agrees mighty well with this Action, to point out to us the signal Advantage the *Athenian* Fleet, * which was so inferior in Number, had over that of *Xerxes*, which seem'd impossible to be overcome, and threatned the total Ruin of *Athens* and all *Greece*: Hence it appears, that they own'd their Success to the Influence and Assistance of *Neptune* and *Minerva*. *Plutarch* (*Sympos lib. IX. Q. 6.* says, there was a Temple in *Athens* common to both these Deities, wherein there was an Altar consecrated to Oblivion, as a Sign of Reconciliation after the Contest they had had about giving Name to that City. It does not seem to me any Thing strange to believe, that this Temple was built on the Occasion of this glorious Victory, in a way of Thanksgiving for the Deliverance they had from the greatest Danger they were ever in; and as they had at first devoted themselves to *Minerva*, they were also desirous to implore the Assistance of *Neptune*, in order to make their Fleet victorious.

* For this you may read *Herodotus* l. 8. *Justin.* l. 2. c. 12. *Plutarch* & *Corn. Nepos* in the *Life of Themistocles*, &c.

Medals belonging to J U P I T E R.

XIX, XX, XXI, **T**HESE five Medals are like one another, having XXII, XXIII. *Minerva's* Head on one Side, and the X *Jupiter Fulminans*, and differ in nothing but the Position of the initial Letters, and some Asterisms and small Figures which may be seen in the Cuts.

I take these X's to be common enough, and some of them have been already publish'd in the *Sicily* of *Paruta*. I have had divers Conjectures about them; but that which seems most probable to me is grounded upon what *Tristan* says concerning a Medal of the Emperor *Titus*,

Titus, coin'd in his Opinion at *Gaza* in the *Palestine Syria*, the X of which is *Jupiter* the Thunderer, with seven Stars about him, and these Letters, ZEYC. KPHTATENHC. He says that *Jupiter Cretenfis*, *Critagenes*, and *Marnas* was but one Deity, and that the Stars denote the *Pleiades*, and the thundering Figure *Jupiter Pluvius*. *Diodorus Siculus* in *lib. V* informs us, that *Jupiter* having left *Creet* his native Country to ascend to Heaven, was generally reputed to be the Arbiter and Dispenser of Storms, Rains, Thunder, and Lightning; and the said *Tristan* also adds, that that *Jupiter Pluvius* did the very same thing as *Critagenes*, of whom the *Athenians* were wont to ask for Rain to make their Lands fruitful. The same Deity was likewise worshipp'd in *Corinth* and *Bæotia*. The *Athenians*, according to *Pausanias*, had an Altar dedicated to him on Mount *Himettus*; hence I conceive that this Figure of *Jupiter* on the X of my Coin is the very same, call'd by *Tristan* *Jupiter Pluvius*, tho' it has not the seven Stars about it that are to be seen on *Titus's M.* and it's probable he might be represented in divers Forms, and that instead of the *Pleiades* they also attributed to him the Moon, which in like manner has an Influence upon Rain, and Ears of Corn, which denote Plenty caused by it, with other Asterisms, the Explanation of which I leave to the Learned.

See M's 19,
21, and 22.

XXIV. An Owl on one Side: The X A☉, and an Eagle upon a Thunderbolt.

I have very little to say of this M. which I think was design'd only in honour of *Minerva* and her Father *Jupiter*, whose Symbols it bears, and shews the Devotion of the *Athenians* towards these two Deities.

VENUS ARMATA.

XXV. THE Head of a Goddess in a Helmet, upon the hinder Part of which there is a Dove: The X a Crown of Olive, an Owl upon an *Amphora*, and upon the Area a Branch or Top of a Branch of Myrtle, with these Letters, A☉E. Upon a transient View of this M. when it came first into my Hands, I took it for a common one, which had the Head of *Minerva* with a Helmet upon it; but afterwards, upon a closer Examination, I observ'd several remarkable things worth Reflection: And first, the Face is a little more effeminate than the Physiognomy we usually see that warlike Goddess has: Secondly, the Dove upon the Helmet does not suit with *Minerva*. This brought into my Mind that I had seen upon the X's of some Imperial M's, and particularly upon a Silver one of *Salonina* in my own Possession, with the Words *VENUS. AVG.* the Figure of this Goddess standing, with a Helmet on her Head, burning Fire in her Right Hand, and a Spear

Spear travers'd in her Left, with a Shield at her Feet. Observing this, I fancy'd the Head upon my M. must be rather *Venus* than *Minerva's*; but an Example of this Nature among the *Romans*, not carrying sufficient Authority with it for a *Greek Medal*, I examined *Pausanias* upon it, and found him mention several Statues of *Venus* arm'd. He says in one Place that the *Corinthians* had a Temple with such a Statue, and in another he gives a fuller Description of one among the *Lacedæmonians*, where he tells us that over the Temple of *Venus* there was *Cella Morphus*, or a Chapel of *Venus Morphus*, one of her Surnames, in which her Image was sitting, with a Helmet on her Head. *Lactantius* tells us the Reason why the *Lacedæmonians* represented *Venus* arm'd, and says that the *Messenians*, when they were besieg'd by the *Lacedæmonians*, got out of their Town by stealth, unknown to the Besiegers, and march'd towards *Lacedæmon* with a Design to surprise and plunder the City, which they knew was unprovided of Soldiers, being all engag'd in the Siege; but the *Spartan* Women arming themselves, march'd out of the City, fought and put the Enemy to Flight. As soon as the *Lacedæmonians*, who were before *Messenia*, perceiv'd the Enemy's Stratagem, and that they had abandon'd their City, they follow'd them, and after they had march'd for some Time, they met with their own Women, who finding their Husbands came on arm'd, and believing them to be *Messenians*, were preparing to attack them: They made themselves known to them by uncovering their Nudities. This exciting the Men to Wantonness, they were permitted promiscuously to enjoy the Women, and the young Men among them were sent to do the same by the Virgins that were in the City; from whence sprung the *Parthenij*, and in Memory of this Fact they built a Temple to *Venus*, and set up her Statue arm'd in it. — But the *Lacedæmonians* were not the first that did this; for *Pausanias* speaking of the Island of *Cythera*, says there was a Temple of *Venus Urania* by much the oldest and most venerable of any in *Greece*, where they had the Image of this Goddess arm'd; and he adds in another Place that there was also at *Athens*, not far distant from *Ceramicus*, another belonging to the said *Venus Urania*, or *Cælestis*, which was first ador'd by the *Assyrians*, of whom the *Paphians* of *Cyprus* receiv'd their Rites, and also the *Phœnicians* who dwelt in *Ascalon*: The *Phœnicians* afterwards communicated them to the *Cytherians*, according to *Herodotus*. *Egeus*, according to *Pausanias*, brought this Worship to *Athens*, because he believ'd he could have no Children, and that the Calamity of his Sister proceeded from the Displeasure of *Venus*.

Pausan lib. II. p. 121. Edit. Lyss. Cella Morphus ibid. lib. III. p. 246.

Lib. I. p. 19. Billovis Edit. 1509.

Pausan. lib. III. c. 23. p. 269. Pausan. lib. I. c. 14. p. 36.

Clio p. 76. Edit. Francfort. 1594.

Now if all these Temples had their Origin from that of *Ascalon*, where (as has been observ'd before) they worshipp'd this Goddess under the glorious Title of *Urania*, we are certainly to believe that they had

See Spon's
Travels,
Vol. II. p.
176 & p.
294. Edit.
Lond.

had the same Rites, and that they also erected the same arm'd Statue for her as they had at *Cythera*, and consequently at *Athens*, which is proved by this Medal. It's no Wonder that *Pausanias* has wrote so confusedly upon this Subject; for the judicious M. *Spon* has observ'd in his Travels, that that learned Author left out many things relating to *Greece* that were worth recording.

Besides the Reasons which I brought at first to induce a Belief that this is the Head of *Venus* rather than of *Minerva*, I am to add, that the Helmet upon this Head seems to be like unto that *Pausanias* speaks of in his Description of arm'd *Venus*, cum *Galericulo*; besides, we see on the X the Top of a Branch, which is certainly of Myrtle; which, that I might be sure of it, I have compar'd with those of other M's, and with the natural Leaf it self. This Herb was sacred to *Venus*, as also the Dove spoken of before.

The Owl and the *Amphora*, which belong to *Minerva*, ought not to overthrow the Conjectures above offer'd; for we find frequently the Head of one Deity with the Symbol of another in the X, as appears by many of my *Athenian* M's. In short, this is the only M. I have ever seen with the Head of *Venus* arm'd, the rest being no other than the diminutive Figure of the same Goddess standing; and it's so much the more rare, because it is an *Athenian* Coin, of which Antiquaries meet with very few that are singular.

VULCAN.

XXVI. **M** *Inerva's* Head: The X *Vulcan* standing, holding a Hammer in his Right Hand, and his Left extended over an Anvil, on which there is a Pair of Tongues, with these Letters round, ΑΘΗΝΑΙΩΝ.

See Meuse-
us Gracia
Ferata.

Pausanias says *Vulcan* had a Temple in *Athens*, where they also celebrated those Games dedicated to him, called ΗΦΑΙΣΤΕΙΑ.

CIBELE or BACCHUS.

XXVII. **A** Young Head with long Locks, crown'd either with Towers, or perhaps Ivy: The X a Vase with Handles, and these Letters, ΑΘΕ.

The hind Part of the Head being not w. p. on this M. it seems to have Towers like *Cybele*; and if so, I know not what to make of the Vase on the X; but if the said Head be crown'd with Ivy, as it seems to be, then we must believe it to be *Bacchus*, with whom the Vase agrees very well. *Cybele* was worshipp'd with great Devotion by the *Athenians*; so was also *Bacchus*, who at *Athens* had his Temples,

ples, and a Theatre, where great Ceremonies were perform'd in honour of him, as may be seen in *Pausanias* and many other Authors.

C E R E S.

XXVIII. **T**HE Head of *Ceres* veil'd, with a Torch behind: The X a Poppy between two Ears of Corn tied together with a Ribband, and these Letters, A ⊙ E.

This M. is very ancient, and w. d. *Ceres* was worship'd with great Devotion at *Athens*, and her Mysteries were famous; but those who would be more fully inform'd, may read *Meursius* in his Book call'd *Eleusina*, and *Pausanias*.

XXIX. The Head of *Ceres*: The X a Swine, with the Letters A ⊙ E. When they celebrated the Mysteries of *Ceres*, they offer'd a Swine in Sacrifice.

XXX. *Ceres's* Head crown'd with Ears of Corn: The X an *Amphora*, and these Letters, A ⊙ E.

This M. seems to have been struck in honour of *Ceres* and *Bacchus*.

T R I P T O L E M U S.

XXXI. **T**HE Head of *Ceres* veil'd: The X the Figure of *Triptolemus* in the Chariot of that Goddess, drawn by two Dragons or Serpents. He holds two Ears of Corn in his Right Hand, and with his Left he holds the Reins and guides the Serpents; the Inscription A ⊙ E.

Ceres being in search of her Daughter *Proserpina*, came into *Eleusis*, where she was well receiv'd by the Father and Mother of *Triptolemus*, to whom she gave her Chariot drawn by Serpents, that he might go in it to sow Corn up and down the World. The first he sow'd was in the *Rharian* Fields near *Eleusis*, in Memory of which a Temple was erected for her in that City. There were also Altars and Statues set up for her at *Athens*. I will not detain the Reader with this Fable of *Triptolemus*, which is well known, a great deal having been said of it by *Cartari* in his Images of the Gods, by *Natalis Comes*, *Pausanias*, and others; but shall only say that this M. is very ancient and singular, for I have never seen nor heard of any other *Athenian* M. that had the like Symbol.

See the M^s of *Eleusis*.

Pausan. p. 92, 93, 94.

XXXII. *Minerva's* Head: The X a Crown of Olive, within which there is an Owl upon a Ship, and upon the Prow are two Ears of Corn, with the Letters A ⊙ E.

This is a very rare and singular M. and seems to have been coin'd in Honour of *Minerva*, her Head being on the one side, and an Owl on the X. Our learned Dr. *Potter* speaking of the Invention of Shipping, after he has nam'd several, says, But it is ascrib'd by common Fame to *Minerva*: May not this X therefore perhaps denote such an Attribute of that Goddess, and at the same time shew us that the first time the *Athenians* made use of Shipping, was to fetch Corn to supply the Wants of their Country, which did not produce enough for their Subsistence? I remember in my treating of the M. of *Cecrops*, I have said he was supposed to have been the first Inventor of Shipping among the *Athenians*, or that he taught them the Art of Navigation; but that may be understood by the Influence of *Minerva*, and so not be inconsistent with the said Opinion: These are my Conjectures; but I do at the same time declare, that my Meaning is not to say any thing positively here or elsewhere.

XXXIII. The Head of *Ceres* crown'd with Ears of Corn; the X a Bee, and these Letters, A ⊙.

XXXIV. A Bee: the X an Owl standing upon an *Amphora*, lying side-ways, with these Letters, A ⊙ E.

XXXV. A Bee: the X an *Amphora*, near which there is an Ear of Corn, and the Letters, A ⊙ E.

What Relation the Bee has to *Ceres* I know not: the Bee has indeed divers Significations: M. *Spon* tells us the ancient *Athenians* believed that the first Bees and first Honey were originally from Mount *Hymettus*, and therefore they might represent them upon their Coin.

Xenophon, who wrote the Life of *Cyrus*, and was of *Ercheia*, of the *Egide* Tribe, was called the *Attick* Bee; and therefore the Bee may well be esteem'd the Symbol of Industry and Eloquence, for which the *Athenians* were famous.

Spanheim says, That the Bee in Esteem for its Industry and Honey, was the Symbol of Wisdom and Dignity, which upon this M. may allude to *Minerva*, or the *Athenians* themselves.

I shall only add that Bees were Symbols of Colonies: *Begerus* cites *Plato* and *Eliau* to prove it. The *Athenians* had sent great Numbers of Colonies into divers Parts, as may be seen in *Meursius*; whether there is any Allusion to them on those M's, I shall leave to the Determination of the Learned.

Voyages,
Vol. II.
p. 223.

De prest. &
usu. num.
p. 128.
Edit. in 4to.

Thes. Bran.
Vol. I. p.
54.

DIANA.

XXXVI. **D**iana's Head: The X a Bow and Quiver, within a Crown, with the Letters AΘ.

This pretty little M. shews that *Diana* was ador'd at *Athens*, as Authors assure us; so that I think I need bring no Vouchers to prove it, or that she had several Temples at *Athens*.

HERCULES.

XXXVII. **A** Young Head of *Hercules* with a Club, the X the Skeleton of an Ox's Head, and these Letters, AΘH.

I find an Explanation of this very pretty M. in the Appendix to the old *French* Translation of *Orus Apollo*, where it is said, that the Ancients, to signify Labour, painted an Ox's Head void of Flesh; because the greatest labouring Work was perform'd with these Animals; and the Head was to be void of Flesh, to denote, that those People who wrought much were commonly lean: So that I suppose this M. was stamp'd in Honour of *Hercules*; his Head being on one side of it, and the Symbol of his Labours on the other; it may perhaps be intended for an Example of Valour and Industry; his Club with which he perform'd most of his Warlike Exploits, together with the young Head, may signify the former, and the Ox's Head the latter; or perhaps the Ox's Head may also denote that Oxen were sacrificed to *Hercules*.

XXXVIII. *Minerva's* Head: The X *Hercules* standing, with his right Hand behind him, holding the *Hesperian* Apples; he rests with his left Hand upon his Club, supported by a Stone, from whence also hangs the Lyon's Skin, with these Letters round, AΘHNAION.

Having compared this Figure of *Hercules*, with all those that are in my Books, I do not find it agrees with any but the *Farneſian Hercules*; and I verily believe it was taken from that very Statue. In *Laffel's Travels*, Lib. 2. p. 218. I find this Account of it: *In the Court of the Palace of Farneſe, I ſaw the famous Statue of Hercules leaning on his Club, which was found in the Baths of Antoninus Caracalla: One of his Legs is Modern, the reſt Antique, and made by Glyco an Athenian, as the Greek Words upon it ſet forth: From this Account I conclude that this Statue in Caracalla's Time, was brought from Athens to adorn his Baths: In Patin's Book of the middle Braſs Imperial M's, one of Commodus's has on the X a Hercules, like that upon my M. only with this Difference, that whereas his right Hand is before him, on mine it's behind, which ſhews them to be different Statues: And here I am to obſerve, that before Caracalla's Time, I*

Perrier.
Teſtelin's
Sentiments
o' Painters.
Begerus,
Vol. III.
Caſſeus.
Romanum
Muſeum.
Thomſſine,
&c.

p. 113.

Angelani,
P. 103.

Begerus
Thes.
Brand.
Vol. II.
p. 779.

do not find the *Farnesian Hercules* upon any Imperial M. tho' it is afterwards, as in *Gordianus Pius VIRTUTI. AVGVSTI. S. C.* in *Gallienus* and in *Maximinian Hercules*; and even then not to be seen in the *Greek*, but only the *Latin* ones: This is a plain Proof that the said Statue of *Hercules* was not at *Rome* before *Caracalla's* Time, but in *Athens*; and that it was afterwards carry'd to *Rome*, where it is at present.

XXXIX. The Head of *Hercules*, full faced, or of *Theseus*, with a Lyon's Skin tied under his Chin. The X *Minerva* in a marching Posture, in her right Hand having a Spear athwart, and holding up her left before her, with these Letters, A ⊙ F.

See Plu-
tarch in the
Life of
Theseus.

I will not pretend to determine whether this is the Head of *Hercules*, or of *Theseus*; I am more inclin'd to believe it to be the latter: *Theseus* was not only the principal Hero of the *Athenians*, and Founder of the best Part of their City, but was also deify'd as one of their tutelar Gods; and in many Places we read of his being an Emulator and Imitator of *Hercules*, whose near Relation he was, being his Cousin-German; and he is said to have used a Club.

Monsieur *Baudelot* furnishes us with a M. with the Bust of *Minerva* on the one side, within an Olive Crown, and on the X you have a Figure sitting in a radiated Crown, which has a little Victory in the left, and a Palm-Branch in the right Hand; an Altar stands before, and these Letters round it, A ⊙ H N A I Ω N. He thinks it to be the most singular of any he had seen: He makes no doubt but that the sitting Figure on the X is that of *Theseus*, and says he is crown'd with Rays, because he had been deify'd by the *Athenians*, who built him a Temple in their City, and offered Sacrifices to him the Eighth Day of every Month.

Imper.
Grac. p. 71.

Nid. p. 306.

But tho' he is in a radiated Crown upon *Baudelot's*, yet he might be represented in a Lyon's Skin after his Deification, as *Hercules* often is, who was one of their Demi-gods; there is a M. of *Commodus* in M. *Vaillant*, with these Letters on the X, ⊙ E Σ E A. N I K A I E I Σ, where you have the Head of *Theseus* wrapt in a Lyon's Skin as before, and you may see what he says of it in his said Book.

Thes. Brand.
Vol. III.
p. 4.

I shall now endeavour to find out the Time when this very ancient M. was stamp'd, and I guess at it from a Singularity in the Inscription, where the initial Letter the ⊙ is square, with a Line which divides it in the Middle, as may be seen in the Engraving: *Begerus* has a M. which he thinks to be of *Amintas*, the first King of *Macedon*, because the O in his Name is square, for such were used in the Names of his Cotemporaries, as may be seen in the Figures of *Aristogeton*, *Miltiades* and *Heraclitus*: He owns it is used by some after that Time, as by *Carneades*, *Theophrastus*, *Isocrates* and *Aristophanes*, but never

on Coins: The Use I would make of the Quotation is this: A square O is indeed to be seen, but never a square ⊙, like this on my M. However they were both of the same Shape, and at the same time: In *Bellorus* his Book of Illustrious Men, the Head of *Aristophanes* has a square ⊙, and also several others: *Begerus* says it was used in the Time of *Miltiades*, Cotemporary with *Amyntas*: Now it was but a short time after *Miltiades* had obtain'd the Victory at *Marathon*, that the *Athenians* built a Temple in Honour of *Theseus*; and *Pausanias* says it was presently after *Cymon* the Son of *Miltiades* found the Body of *Theseus*, &c. It's very probable that they stamp'd Medals then with his Effigies, and the square ⊙ induces me to believe that this M. was coined at that Time.

XL. The Head of *Theseus* in a Helmet; the X a Bull's Skull adorn'd with Festons for Sacrifice, with these Letters, A ⊙ E --- I Ω N.

XLI. A Beardless Head, which perhaps may be *Minerva's*; the X a Heifer's Skull, with these Letters, A ⊙ H N A I Ω N.

I once imagin'd the first of these M's might bear the Head of *Mars*; but having thought better of it, I rather believe it must be *Theseus*; because I do not remember to have ever read that a Bull was sacrificed to *Mars*; but, on the contrary, I find in *Plutarch*, that a monstrous, very large and fierce Bull did much Mischief in the Territories of *Athens* towards *Marathon*, till *Theseus* went out to encounter him. This Bull he fought, overcame, and brought alive to *Athens*, where he offer'd him in Sacrifice to the *Delphian Apollo*: The Representation on my M. perfectly agrees with this Story: The Hero's Head is on one side of it, and the Bull's Skull on the X, adorn'd with Festons of Laurel, to denote its being sacrificed to *Apollo*. Life of Theseus.

Nothing need be said of the second M. save that it denotes a Sacrifice to *Minerva*.

XLII. The Bust of *Theseus* in a Helmet; the X has a Table with the Head of *Minerva* upon it; before his Face you have an Owl, and behind her an Olive Crown: Under the Table may be seen an *Amphora*, or Vase, with two Handles, and these Letters, A ⊙ H N A I Ω N. Some Letters there seem to have been at the Bottom, but they are not legible.

XLIII. A beardless Head in a Helmet, perhaps *Minerva's*: The X as the last, only the Head is turn'd the contrary way, neither is there any Vase under the Table. It has these Letters, A ⊙ H N A I.

These very fine and most singular Medals undoubtedly commemorate the Institution and Celebration of the *Panathenaean Festival*, which the *Athenians*

Pausan.
Arcad. p.
600. Edit.
1911.

Athenians were very fond of. We read that this Festival was instituted by *Erichonius* IV King of *Athens*, or by *Orpheus*, call'd *Athenaia*, and was afterwards reviv'd with many Improvements by *Theseus*, after he had united all the *Athenians* into one City, and he call'd it *Παναθήναια*, and distinguish'd the same into the greater and lesser. I refer the Reader to *Meursius*, who has wrote a Book upon this Subject, wherein you have all the Particulars of this Feast, the greatest of which was call'd *Μεγάλα Παναθήναια*, which they celebrated every fifth Year, and the other *Μικρά Παναθήναια*, celebrated every three Years, and some say annually. The Conqueror in each of these Games was rewarded with a Vessel of Oil, as aforesaid, and with a Crown of the Olive-trees which grew in the Academy, and were consecrated to *Minerva*.

Med. 12.

What has been said is sufficient for the Explanation of the first M. The Head of *Theseus* suits it very well, for tho' he was not the Founder of this Festival, he at least improved and revived it, whereas before it had been neglected. *Minerva's* Head shews it was celebrated in honour of that Goddess; and the Olive-Crown denotes the Reward of the Conqueror, as also the Vessel of Oil under the Table, if it be not to be taken for a Symbol of those Games. The second M. signifies the same thing, tho' less expressive than the other.

P H A E D R A.

XLIV. **A** Woman's Head with a Diadem: The X an *Amphora* upright, with a Club, and these Letters, AΘE.

The Club on the X makes me believe the Head is either that of *Omphale*, which relates to *Hercules*, or *Phædra* the Wife of *Theseus*. *Omphale* is commonly represented in a Lyon's Skin; but this being adorn'd with a Royal Diadem, makes me believe it to be *Phædra*. And I was the more confirm'd in my Opinion after I had compar'd this Head with a Cut in *Canini*, which has these Letters, ΦΕΙΔΡΑ, the Head whereof is altogether like this. The Club and the Vase incline me to infer that the *Athenians* had Games in honour of *Theseus*, as they had indeed, the same being call'd ΘΕΣΕΙΑ.

Fig. 46.

Theseus, after the Death of *Antiope*, marry'd *Phædra*, celebrated for the Love she had for *Hipolitus* her Husband's Son by *Hipolita* Queen of the *Amazons*. This Fable is so very well known that I need say no more of it.

Uncertain.

XLV. **A** Man's Head with a Helmet on: The X a Tripod, having a Flower or Pomgranate on one Side of it, and a Thunderbolt on the other, with the Letters AΘ.

The

The Head of this M. is much worn; I had Thoughts to leave it out. I do not know what the Flower can signify that is on the X. The Tripod and the Thunderbolt seem to denote a Sacrifice to *Jupiter*: The Head, which is small, may be that of the great *Pericles*, firnam'd *Olympius*: The Thunderbolt may be a Symbol of that Title given him by the *Athenians*; but it's in vain to raise Conjectures about a thing so uncertain.

PERICLES and ASPASIA.

XLVI. **A** Man's Head with a Helmet on: The X two Owls in an Olive Crown, with A ⊙ E at the Bottom.

XLVII. A Head like the last, that has the same X.

XLVIII. The Head of *Minerva*, or rather *Aspasia*, with the same X as the last.

XLIX. The Head as the last. This X is also like the preceding one, excepting that there is a fine Vase or Lamp at the Bottom.

L. A Woman's Head, which perhaps may be *Minerva's*, in a Helmet: The X an Owl with two Bodies; underneath a Globe, and these Letters, A ⊙ E.

I shall not treat of these M's according to the Order wherein I have placed them, as they relate to one another, but as best suits my Purpose; and I shall begin with the Third, which will serve to give Light to the First of them. I am indeed more inclin'd to believe it the Head of *Aspasia* than of *Minerva* for several Reasons: First, if you well observe the Physiognomy, it will appear to be rather a Portrait than an imaginary Head; and besides, there is a Head in *Canini* taken from a Gem, which is very like this we speak of, wherein we have these Letters, A C Π I A C O T. It's true, you can see no more upon the Helmet of the M. which is very small, than one Crest and a *Quadriga*, there being no more Room for any thing else. You may see what the same Author says of it. But to proceed, and come to the two Owls on the X, concerning which I shall give my Opinion in describing the first of these M's, which has on one Side a Man's Head, which I take to be that of *Pericles*. *Plutarch* in his Life says that he was a handfom Person, but that his Head was disproportionable and long; and therefore all his Statues were made with a Helmet on his Head to hide this Deformity, and the Poets when they had a Mind to abuse him call'd him *Χιλονέτραλον*. This Passage agrees

Of the
Rom. Den.
p. 65.
Jul. Poll.
l. IX. c. 6.

M. 50.

greets well enough with the helmeted Head which I take to be *Pericles*. He is likewise describ'd to be of a melancholy Temper, and that he never laugh'd; and here he has a very severe Countenance, the Workmanship of which, as also that of *Aspasia*, seems to have been by the same Hand; the X being the same in both, creates also a Probability that one of the Heads is that of *Pericles*. It may be further observed that these two M's are better design'd than all the rest; more especially *Pericles*, who was the greatest Promoter of Arts of any whatever among the *Athenians*, witness the famous Temple of *Minerva* and other Buildings erected by him; and in this Time lived *Phidias* and other excellent Statuaries. No Body hitherto, that I know of, has told us what the two Owls signify except *Greaves* our learned Countryman, who quotes *Julius Pollux*, and says that the Τελεωβολον had *Jupiter's* Head on one Side, which I suppose he mistakes for *Minerva*, and two Owls on the other, because it was a double διωβολον. If this be true, it must be understood only of Silver Coin, for it can by no means be so in respect of a Brass one. Those of which I speak are the two heaviest among them, being each of them a Drachma or 6 *Oboli*; and the lightest, which is the 50th, weighs no more than a *Diobolus* or 24 Grains; and therefore we must seek for another Meaning. *Plutarch* tells us that a Ram's Head with one Horn was brought to *Pericles* by one of his Farmers when he was at his Country-Seat; and that *Lampon* the Diviner, seeing that the Horn was strong and firm in the Middle of the Ram's Forehead, foretold, that whereas the City of *Athens* was divided into two Factions, headed by *Thucydides* and *Pericles*, the sole Government of both would devolve upon and come to be united in that Person in whose Grounds the Ram was bred: And so afterwards it came to pass, when *Pericles* overthrew *Thucydides's* Faction, by which Means he remov'd Discord, settled Peace in the City, kept licentious People in Order, and established a good Government, which he maintain'd till his Death. Now I think the Owl the known Symbol of *Athens*, being doubled on this X, may very well signify the said two Factions, into which the City was divided, reconcil'd and govern'd by *Pericles*, whose Head on the other Side the *Athenians* placed with good Reason, as a very proper Acknowledgment for the Benefit they enjoy'd by this Union, procured by his Vigour and Wisdom; and I am of Opinion all these M's might have been struck upon such an Occasion, and to please him the more, they might put his Wife's, whom he loved so much, upon one of them. All this seems yet to be better represented by another M. which has on one Side *Minerva's* Head, and the X the Bodies of two Owls joined by one Head; shewing that *Pericles* by his Prudence, and under the Influence of *Minerva*, united those two powerful Factions under one Head.

We shall in the next Place come to enquire, whether it may not be probable they might be coin'd in the Life-time of *Pericles* and *Aspasia*, or soon after their Deaths. I very well know that the ancient Republicks, and particularly that of *Athens*, were very jealous of their great Men, and the Ostracism practis'd by these last nam'd is a clear Proof of it, and so it seems not credible that they should in their Life-time put their Heads upon their Coin, this being one Mark of Sovereignty: Yet that could be no Objection to *Aspasia*'s being represented upon their Money; there never having been a female Governor of *Athens*. Besides, the putting of the Head with the Name and Title of the Person upon the Money was the Sign of Sovereignty, which was not done in this Case, and so seems to be a Compliment without Danger; and it was as usual among the *Greeks* to dignify the Actions of great Men with M's, as it was for the *Romans* to erect their Statues, and so much the more, when the Person they thus honour'd gave no Umbrage of his Intentions to assume the Sovereignty. The *Athenians* had the greatest Obligations imaginable to *Pericles*; for, according to *Plutarch*, he won them nine Battels, for which they set up so many Trophies: He much increased their Wealth, and greatly adorn'd their City, and gave sufficient Proofs that their Country had nothing to fear from his Ambition; for when the *Lacedæmonians* wast-ed the *Athenian* Territories, they spared the Lands of *Pericles* to make the *Athenians* jealous of him; but he disappointed them by magnanimously bestowing all his Lands, which were very considerable, upon the Publick: Therefore I see no Reason why the *Athenians* should not represent him on their Coin; nor do I think it unreasonable that he should also procure *Aspasia* to be represented upon some of them, for at his Return from the *Samian* War he was received with all imaginable Rejoycings, and met by all the Ladies of Quality, who crown-ed him with Garlands. *Plutarch* tells us that this was a very dangerous War, and that the *Samians* were like to have taken the Empire of the Sea from the *Athenians*. It's well known that *Aspasia* was the Cause of *Pericles*'s undertaking that War, which proved so advantageous to them; and tho' she had some Time lead a dissolute Life, she was admir'd by all for her Wisdom, and *Socrates* himself went on purpose to hear her teach Rhetorick. *Pericles* was so much in love with her, that he he gothis first Wife divorced, to make way for this. Several Authors speak of this great Woman, and particularly *Lucian*. I think I have sufficiently proved that one of these M's bears the Head of *Aspasia*, but much more that that of *Pericles* is on another: And that I may not seem too tedious, I shall pass over the rest in Silence which have the two Owls on the X, only that upon one of them there is at the Bottom a Vase, which may denote that famous Golden Lamp made by *Callimachus*,

machus, and set up in the Temple of *Minerva*, which burnt Day and Night, and never extinguish'd.

THEMISTOCLES.

LI. **A** Man's Head with a Helmet on: The X an Owl flying, with a Palm-branch in her Claws, and these Letters, ΑΘΗΝΑ. ΝΙΚΗΦΟΡΟΥ.

There are many Reasons which induce me to believe this to be the Head of *Themistocles*, and that it was stamp'd in honour of the Victory obtain'd by him over the *Persians* at *Salamine*. It may possibly be doubted by some whether the *Athenians* would in his Life-time set his Head upon their Coins, because we read that when *Miltiades* had won the Battel of *Marathon*, all the Honour allowed him was to be painted in the first Place among the Commanders engaged in that Battel, and was refused an Olive-Crown which he desired. But I think it probable enough, * for the Reasons before given, that it might be allow'd him, the Victory he had obtain'd being of so great a Consequence; unless we should rather chuse to say it was struck after his Death.

* The Head without the Person's Name no Sign of Sovereignty.

Della Reliqu. Antic. Roman. p. 50. Edit. Lion. 1599.

I find a Silver M. in *William de Choul* much resembling this of mine, except in the Letters. Perhaps he is mistaken in taking it to be *Minerva's* Head. *Plutarch* in his Life of *Themistocles* says, that just before the Battel of *Salamine* an Owl flew over the *Athenian* Fleet, and some Authors say she perch'd on the Mast of *Themistocles's* Ship; and the whole Fleet took it for an Omen of Victory, which afterwards they obtain'd, and ever since a flying Owl has been taken for a Symbol of Victory among the *Greeks*. This M. confirms what Authors have said, and the Inscription ΑΘΗΝΑΙ ΝΙΚΗΦΟΡΟΣ intimates to us that victorious *Minerva* inspired Valour and good Conduct into the Person who is represented on the other Side; and therefore I cannot see any Room to doubt but that the M. was coin'd on that Occasion, and that it is the Head of *Themistocles*.

These Alphabetical Tables are much esteem'd by Spanheim, and are given'd in the last Edition of his Book de Usu & Pract. Num.

I observe that the K in the Inscription is exactly of the same Form with one which Dr. *Bernard* has in his Table of Alphabets, and which he affirms to have been in use 500 Years before Christ; which agrees mighty well with the Time of the Victory won by *Themistocles*, whose Head on our M. having been compared with that in *Fulvius Ursinus*, N^o 141, which was taken from a Gem, there appears to be a very great Likeness between them, only that on mine is young, and the other of an advanc'd Age. *Plutarch* says, *Themistocles* was very young when he fought under *Miltiades* at the Battel of *Marathon*, and this Action in the Streights of *Salamine* was but eleven or twelve Years after. I believe his long callimistrated or curl'd Locks do

not

not contradict what I affirm, because it is different from that in *Fulvius Ursinus*; for there are innumerable Examples to prove that the *Greeks*, especially when young, wore long Hair; and we have in *Cannini* a M. of *Alexander* the Great with much the same long curl'd Locks as on this M.

I shall observe but one thing more of this M. which is the Sun engraven on the Helmet; which adds another great Probability that this is the Head of *Themistocles*; for it was he that conquer'd the *Persians*, who adored the Sun preferably to all other Deities.

ARISTIDES.

LII. **A** Man's Head with a Helmet on: The X a Trophy of *Persian* Armour, with these Letters, ΑΘΗΝΑΣ. ΝΙΚΗΦΟΡΟΥ. ΑΡ. The Letters ΑΡ joined together makes me believe this is the Head of *Aristides*, who with *Pausanias* obtain'd the Victory at *Platea*, a little after that of *Salamine*. I presume the Inscription signifies, *The Athenian Victory by the Valour and Conduct of Aristides*. The Trophy is undoubtedly *Persian*, and we read that after the Battel *Pausanias* set up a Trophy for the *Lacedæmonians*, and *Aristides* another separate from his for the *Athenians*. I shall refer for the Particulars of this Battel, &c. to *Plutarch's* Life of *Aristides*, and other Authors.

CIMON.

LIII. **A** Head with a Helmet on, as the last, and the Letter K before him: The X a *Persian Tiara* or Helmet, and on the Top of it an Owl standing upon two Olive Branches, and these Letters, ΑΘΗΝΑΙ.

These three last M's commemorate three of the greatest Victories of the *Athenians* over the *Persians*, except that which *Miltiades* gain'd in the Plains of *Marathon*, which was the first. I have already spoken of two of them, and this M. seems to me to denote the third, which was a double Victory gain'd by *Cimon* over *Artabazus* by Sea and *Magabizus* by Land, who were entirely defeated, and the *Persians* forced to make a Peace as dishonourable to themselves as it was advantageous to the *Athenians*; and this is very well express'd by the two Olive Branches that are under the Owl, denoting that this Peace was derived from the two Victories obtained over the *Persians*, express'd on the M. by the *Persian Tiara* or Helmet; and as there is a K on the Side of the Head, which I take to be *Cimon's*, so it may be the initial Letter of his Name. The Hi-

story of these three signal Actions may be read in *Plutarch*, *Diodorus Siculus*, and *Justin*.

Uncertain.

LIV. **A** Head with a Helmet on, as before: The X an Owl standing upon an *Amphora*, within an Olive Crown: On the Field of the M. the Caps of *Castor* and *Pollux*, if not something else, of which I shall take Notice presently, and these Letters, A ⊙ E.

The Head seems to me like that of *Phocion*, as it's drawn by *Ca-*
Edw. Romæ. *nini*, and in *Bellorinus* his Book of illustrious Men, wherein he is represented as an Orator; but if it is his Head on this M. he is represented as a Soldier, he being excellent in both Professions: The X has nothing remarkable but the two Caps of the *Dioscuri*, which rather may be two Cups reversed with Liquor running out of them; and that which some may take to be Stars, may be the Feet of those Cups; and if so, we may then suppose, that the *Athenians* repenting that they had put him to Death, engraved *Phocion's* Head, copy'd from his Statue, on their Money; and for as much as they put him to Death by a double Draught of Poison, according to *Plutarch*, they might by the Cups revers'd, allude to the reversing of his Sentence after his Death, repenting that they had been guilty of so much Ingratitude. It's superfluous to say any more upon so uncertain a Conjecture.

Read *Plutarch's* Life of *Phocion*.

THESPIIS, a Tragick Poet.

LV. **A** Bearded Head crown'd with Olive or Myrtle; the X another Bearded Head crown'd with Ivy, behind which are these Letters, A ⊙, and before ⊙ E.

LVI. This M. is like the last, except that the first Head upon this is crown'd with a Diadem.

Whether the Heads on the obverse of these M's are of *Jupiter*, or some other particular Persons, is Matter of doubt; I shall speak first of those on the X, as being more easily distinguish'd, and then come to give my Opinion of the others. Their being crown'd with Ivy, induces me to believe they are the Heads of a Poet, and by the Form of the Beard, of one of the most ancient of the *Athenian* Poets: The Letters A ⊙ are better distinguish'd on one than the other of them; I take them for the Initials of *Θησπίας*, and the other ⊙ E, the Initials of the Name of *Thespis*, the famous Poet; for I do not find any other celebrated *Athenian* Poet, whose Name begins with those two Letters. *Suidas* under the Word *Thespis*, expresses himself thus;

Thespis

Thespis ex *Icario*, *Attica* populo *Tragicus* decimus sextus ab *Epigene* *Sicyonio* primo *Tragico*. Alij secundum ab eo faciunt. Alij vero primum *Tragicum* fuisse dicunt. Hic primum *Cerussa* facie illita *Tragedias* egit. Deinde faciem *Andrachna* in docendis fabulis textit. Postea vero *larvarum* *lintearum* usum introduxit. Docuit fabulas *Olympiade* *LXI*. Inter *Tragedias* ejus commemorantur *Premia* *Pelia*, seu *Phorbas*: *Sacerdotes*: *Adolescentes*: *Pentheus*.---*Meursius* in *Solon*, and *Laertius* in his *Life*, will have *Thespis* to have flourish'd in the 50th *Olympiad*; but the *Marmora Arundeliana*, and *Bentley* in *Phaler*. confirm *Suidas* his Opinion: I refer you to the Authors now quoted for more Particulars concerning *Thespis*, whose Head being crown'd with *Ivy*, confirms what Authors have said; that *Tragedy* was anciently part of Religion and the Worship of the Gods; and *Rimer* will have it, that the Priests sung an Anthem to their God *Dionysius*, or *Bacchus*, while a Goat was sacrificed on his Altar: The Priests were those that form'd the *Chorus*, and the Ceremonies were perform'd by them, till *Thespis* introduced the *Episodes*, and brought an Actor on the Stage, &c. The Theatres were consecrated to *Bacchus*; and hence the Tragick Poets came to be crown'd with *Ivy*, and especially *Thespis*, who was the first whom the *Athenians* suppos'd to have compos'd *Tragedies*, in Honour of *Bacchus*.

As for the Heads on the other side of these M's, if they are *Jupiter's*, one of them, which seems to be crown'd with *Olive*, would incline me to say it is *Jupiter Olympius*, and the other with the *Diadem* *Jupiter Rex*; but I am apt to believe that these two Medals, which have both of them the Head of a Tragick Poet on the X, may nevertheless on the other side, in one of them, have the Head of *Homer*, the Prince of *Epick* Poetry, who was had in great Veneration by the *Athenians*, who erected his Statue in their Citadel, and contended with Six other Cities for the Honour of his Birth. It's well known that the Effigies of *Homer* was made like that of *Jupiter*, and usually crown'd with a *Diadem*: But perhaps the *Athenians*, to distinguish it from other Symbols, representing the City, where it was thought he was born, crown'd him with *Olive*; for his Verses were sung at the *Panathenæan* Games, and these Leaves were dedicated to *Minerva*: You may see his Face described in *Cuperus*, who has taken it from *Dionysius Hallicarnassensis*; and you will find it agree very well with the Head on my Medal.

Med. 55.
Med. 56.
See Cuperus
Apotheosis.
Homer. p. 7.

If the last Conjecture be disapproved, may it not be the Head of *Aristophanes*; and according to that engraven in *Fulvius Ursinus*, it's more like to that Poet than *Homer*; and if so, I should think that the Head with the *Diadem* on M. 56, might be that of *Sophocles*, which being also compar'd with that in *Ursinus*, is as much like it as a Head full-faced can be to one in profile; and I must observe, that the *Diadem*

dem on this Head is not broad and flat, like those of the Gods or Princes, but narrow and round, like a Cord, proper to tie up the Hair of Philosophers and studious Men. The *Athenians* might cause these M's to be struck in Honour of Tragick and Comick Poetry; those People looking upon *Thespis* to be the Founder of the former, and *Aristophanes* the most celebrated in the other way; and the 56 M. perhaps shews in *Thespis* the Institutor of ancient Tragedy, and in *Sophocles*, the Founder of the Modern.

This last Opinion is what I most incline to; but the whole is submitted to the Judgment of the Learned.

CALISTHENES the Philosopher.

LVII. **A** Bearded Head; the X *Minerva's* Head with an A, the initial Letter of *Athens*.

As to the Explanation of this M. I shall content my self with inserting a Letter, which was sent me some time ago by the Author of this Book concerning it.

My Lord,

“YOUR Lordship having requir'd me to give my Sentiments concerning this most admirable and only *Athenian* M. of this kind; I am ready, in a few Words, to do it, together with a Cut of it.

(a) See Suidas.

(b) Olynthus was a

very impor-

tant and

free City,

but belonged

in some sort

to the Athe-

nians, till

Philip of

Macedon,

in the 3d

Year of his

Reign, got

friendly Pos-

session of it.

Diodor Sic.

lib. 16.

(c) Calisthenes was the Son of a Cousin-German of Aristotle, call'd Hero. Plutarch, in the Life of Alexander.

(d) Some think he was thus ill treated by Alexander, because he would not adore him as a God. Arianus, lib. 4. Q. Cur-

tius, lib. 8, &c.

(e) All the Particulars of this Fact you may read in Justin. lib. 15. c. 13.

“I take the Bearded Head on the one side to be that of *Calisthe-*

nes the Philosopher, the Son of *Demotimus* or *Calisthenes*, (a) a Na-

tive of *Olynthus*, a City of *Macedon*, (b) who was a Disciple and

Cousin-German of *Aristotle*: (c) *Alexander* the Great being an-

gry with him, (d) caused him to be put in Rags, and inclosed in an

Iron Cage, that he might die with the more Misery; but *Lisima-*

chus, who loved him, and had learnt Philosophy of him, went to

visit him in his Prison, (e) which so enraged *Alexander* against *Li-*

simachus, that he condemn'd him to be devour'd by a Lyon, which

was bravely and most valiantly slain by him: *Alexander*, amazed at

the Action, restored him to his Favour, and afterwards extreamly

lov'd him, and he was one of his Successors after his Death.

Illust. Imag.

No. 41.

“It appears to me by a Cut in *Fulvius Ursinus*, that the

Head upon this M. is that of *Calisthenes*, as being very like unto the

Bearded Head in that Author: Your Lordship knows very well,

“that

“that

“that

“that

“that

“ that there are in the Marble of *Ursinus*, which is batter'd in one
 “ part of it, two Heads one against the other, with these Letters,
 “ ΚΑΛΛΙΣΘΕΝΗΣ. ΛΥΣΙΜΑΧΟΣ. which I read *Λυσίμαχος*: *Cal-*
 “ *listhenes*. *Lyfimachus*; the Bearded one I take to be the Head of
 “ *Callisthenes*, and the Young one to be that of *Lyfimachus*; which, as
 “ aforesaid, has great Relation to it; and it's easie to believe they
 “ might be represented in that manner.

“ I am amazed to find, that the most learned *John Fabri* should In Fulv.
Ursin. p. 24
 “ obstinately read the Name of *Lyfimachus* in the Genitive Case
 “ *Λυσίμαχε*, and so interpret the Inscription; *Callisthenes the Son of*
 “ *Lyfimachus*; I say obstinately; for such a Person is not to be met
 “ with in any Author; and he, to prove his Conjecture, is forced to
 “ correct *Athenens* and *Suidas*, who make mention of one *Callias*, the
 “ Son of *Lyfimachus*, a Comick *Athenian* Poet, and says, that instead
 “ of *Callias*, it ought to be read *Callisthenes*, who, in his Opinion, is
 “ represented with a young Head on that Marble; and that he will have
 “ the Bearded one to be a *Larva*, or a Vizard used in Comedies.

“ *My Lord*, I must ingeniously confess I cannot be of *Fabri's* Opi-
 “ nion, which appears to me so far from being adequate, that, on the
 “ contrary, I find it natural to believe, that *Lyfimachus*, who was a
 “ young Man, caused his own Head to be carv'd with his Name, op-
 “ posite to that of his Master *Callisthenes*, for whose sake he ran so
 “ great a Risque, and from which he got clear with so much Ho-
 “ nour.

“ But to return to his M. I say, that it seems somewhat strange,
 “ that the *Athenians* should put the Head of a *Macedonian* upon their
 “ Coin; but they had certainly a Reason for their so doing; for Suidas p.
475. Edit.
Basil 1565.
or perhaps
irate ferrea.
 “ *Suidas* speaking of *Callisthenes*, has these Words: *Is verò eum cor-*
 “ *ti ferre inclusum, una cum Nearcho tragico interfecit: eo quòd ip-*
 “ *si suasisset, ne se ab Atheniensibus dominum vocari vellet.* This, my

“ Lord, is a Confirmation of your Lordship's Opinion*, which I re-
 “ member I have read in your most learned Manuscript of Notes up-
 “ on the *Athenian M's*, wherein it's said that the Republick was wont
 “ to put the Heads of those who had deserved well of them upon
 “ their Coins, but without their Names, that they might not be En-
 “ signs of Sovereignty, of which they were very jealous. * See this
Treatise un-
der the A-
rticles of Pe-
ricles and
Aspasia,
Med. 46 a &
48.

“ There is nothing to be said of the X; for it is plain the Helmeted
 “ Head is *Minerva's*, and the Letter the Initial of *Athens*, of which
 “ that Goddess was the Protectress.

“ I have given your Lordship my Opinion, which I wholly remit to
 “ your discerning Judgment, and subscribe my self with all Submission,

MY LORD,

Your Lordship's most Humble

and most Devoted Servant,

N. F. HAYM.

LVIII. The Head of a Person with a Helmet on, and some imperfect Letters round it; the X a Goat, with these Letters at the Bottom, ΠΑ. ΑΘ, and ΣΘ on the Field of the M.

I will not take upon me to explain this M. being not able to read the Letters round the Head, which perhaps signify the Name of the Person there represented: I am also in the same Uncertainty as to the X: Whether the Goat signifies such an Animal sacrificed to *Pan* by the *Athenians*, intimated by the Letters in the Exergue ΠΑ. ΑΘ, I know not: I have read some-where, that the *Athenians* began to worship *Pan*, after his Appearance to their Ambassador *Philippides*, whom they sent for Aid to the *Lacedæmonians* against the *Persians*, when he told him, he should be seen assisting them in the Plains of *Marathon*; and it was said a Person was seen in that Battel in Habit and Countenance like a Countryman, who after having killed a great many *Persians* with a Plough-Share, disappear'd; upon which *Philippides* introduced the Worship of *Pan* into *Athens*. I think ΣΘ on the Area of the M. in the X may be an Epoch, and signifies the Years 209; but then I know not to whom the Head on the other side belongs. It's worth observing, the Sigma is like a Roman S revers'd, which indeed was the most ancient *Greek Sigma*, and is a Proof of the very great Antiquity of this M. which also appears by the Meanness of the Workmanship: And this is all I can say of it.

LIX. *Minerva's* Head; the X two Owls, and these Letters round, ΜΕΛΗΤΟΠΟΛΙΣ.

Stephen of Bizantium places the City of *Melitopolis* between *Cyzicus* and *Bithinia*, towards the River *Rhyndacus*. *Meursius* in his *Fortuna Attica* says, that *Melitus* was a Colony of *Athenians*, and cites *Strabo* for it.

Strabo, lib.
XIV.

An Account of the Silver ATHENIAN M's.

To the READER.

THE Ancient *Attick* Money were divided into Talents, each Talent consisted of 60 Mina's, each Mina of 100 Drachma's, each Drachma of 6 Obolæ, the Obolus of two Semi-obolus: There is also another Division of the Drachma, as may be seen in the following Table: The *Athenians* had also their Didrachmæ, being Pieces of two Drachma's, and their *Tetradrachmæ* of four Drachma's each;

each; and of these they had of each kind of different Weights, and as Dr. *Bernard* in his Book *de Mensuris & Ponderibus antiquis* terms them, the *Maximus*, *Mediocris*, *Minimus*, &c.

That the Reader may at once have a View of the *Attick* Silver Money, I have made use of the Table of the said Author, and I have compared it with these my Silver M's, of which I have drawn the like Table, and with the utmost Exactness set down their Weight; and those which I have not found to agree in some Measure with the Weights of Dr. *Bernard* I have mark'd thus, *.

The First Column of the following Table contains the Numbers of the different Species of *Attick* Money.

The Second contains their Names.

The Third shews their Weight in Grains of Silver, call'd Troy-weight, with the Decimal Parts of a Grain.

The Fourth the Equivalent of the same according to the Weight of my Silver M's; and this ‡ serves to divide one M. from another, ever placing that which is heaviest first, and the other last, and then I describe them all separately. Some there are, which being somewhat impair'd by Time, cannot exactly answer a just Weight.

The Fifth Column contains the Numbers of the first M. of every sort among mine, which is heaviest, according to the Order wherein they are placed in this Treatise.

A Table of the Weight of Attick Silver Money.

Numbers.	According to Dr. Bernard.	English Grains.	Decimal Numbers.	The Earl of Winchelsea's Medals.	Different Sorts of M's.
	Names of the Athenian Coins.			Their Weight in English Grains.	
1	Semiobol. Attic. Mediocris	5 -	5	1 5, 5. † 5 - - - - -	1
2	Lupinus $\frac{2}{3}$ obol. med. -	7 -	334	2 7, $\frac{1}{4}$ † - - - - -	2
3	Obolus Maximus -	11 -	1667	3 - - - - -	3
	- - Mediocris -	11 -	-	* 10 $\frac{3}{4}$ † 10 $\frac{1}{2}$ † 10 $\frac{1}{4}$ † - - -	
	- - - - -	-	-	15 $\frac{1}{2}$ † 14 $\frac{1}{4}$ † Quarter Drachma, or 1 $\frac{1}{2}$ Oboli	
4	Diobolus comun. -	22 -	-	4 20 $\frac{1}{4}$ † - - - - -	4
	- - - Maximus -	22, 334	-	- - - - -	6
5	Triobolus mediocris -	33 -	-	5 32 $\frac{1}{4}$ † 31 † 30 $\frac{1}{2}$ † - - -	7
	- - - Maximus -	33, 5	-	- - - - -	9
6	Tetrobolus med. -	44 -	-	6 44 † - - - - -	9
	- - - Maximus -	44, 1667	-	* 47 $\frac{1}{4}$ † 46 $\frac{1}{4}$ † Are not these Pentoboli?	10
7	Drachma Minima -	65 -	-	7 64 † 60 $\frac{1}{4}$ † - - -	12
	- - - Minorq. med. rara	65, 7125	-	- - - - -	
	- - - Mediocris -	66 -	-	- - - - -	
	- - - Maxima -	67 -	-	- - - - -	
8	Didrachmum -	132 -	-	8 132 $\frac{1}{4}$ † 128 † - - -	14
	- - - Majores -	134 -	-	- - - - -	
9	Tetradrachmum Min. -	260 -	-	9 260 † 259 $\frac{3}{4}$ † 258 $\frac{1}{2}$ † 256 $\frac{3}{4}$ †	
	- - - Minus med. & rarus	262, 85	-	255 $\frac{1}{2}$ † 255 $\frac{1}{4}$ † 251 $\frac{1}{4}$ † 250 $\frac{1}{4}$ †	15
	- - - frequens & medioc.	264 -	-	250 $\frac{1}{4}$ † - - -	
	- - - Rarus & Maximus	268 -	-	- 263 $\frac{1}{2}$ † 263 † -	24
				266 † 265 $\frac{3}{4}$ † -	26

I. Semi-obolus, or $\frac{1}{2}$ of a Drachm.

Minerva's Head: The X an Owl with an Olive-branch, and these Letters, A ⊕ E. This M. was struck with a square Dye; it weighs $5\frac{1}{2}$ Grains: I have another which weighs only five Grain.

II. Lu-

II. *Lupinus, or $\frac{2}{3}$ of an Obolus.*

Minerva's Head: The X three Half-Moons, in the Centre of which are these Letters, A ⊙ E. It weighs 7 Grains $\frac{1}{4}$ and $\frac{1}{8}$.

I cannot tell the Reason for engraving the three Half-Moons on this Coin, unless it was for Ornament, or else to denote the Changes of the Moon. The Crescents singly may shew the new Moon, the first and last Quarters of it, and being conjoin'd, may signify the full Moon. I refer it to the Consideration of the Learned. The M. weighs $7\frac{1}{8}$ Grains.

III. *An Obolus, or $\frac{1}{6}$ of a Drachma.*

The same as the other, save in the Weight, and therefore I have not engraven it. It weighs 10 Grains and $\frac{3}{4}$.

I have another *Obolus* which weighs $10\frac{1}{2}$ Grains, and another that weighs $10\frac{1}{4}$ Grains.

IV. *A Quarter Drachma, or Obolus and $\frac{1}{2}$*

The Head of *Cecrops biformis*: The X *Minerva's Head* in a Helmet, with the Letters A ⊙ E. It weighs $15\frac{1}{2}$ and $\frac{1}{8}$ Grains.

This M. of *Cecrops* is placed in the Beginning of this Collection with a long Dissertation, and therefore I shall say nothing of it here.

V. *Minerva's Head*: The X an Owl with expanded Wings, over which are two Olive-branches, and these Letters, A ⊙ E. It weighs $14\frac{1}{4}$ and $\frac{1}{8}$ Grains.

This is also a Quarter Drachma like the last.

We have spoke before of the Owl with expanded Wings.

Athen. M.
12 Gr. 51.

VI. *A Diobolus, or the third Part of a Drachma.*

Minerva's Head: The X an Owl with two Bodies, and these Letters, --- ⊙ E. It weighs $20\frac{1}{4}$ Grains.

This M. is engraven in *Goltzius*, and he supposes it belongs to the City of *Ethneſte*, the A being worn out of his as well as mine; but Father *Harduin* says it is an *Athenian* Coin, and the two next M's evidently prove it to be so.

Goltz.
Grac. T.
10.

VII. *A Triobolus or Semi-Drachma.*

Minerva's Head: The X an Owl between two Olive-branches, and these Letters, A ⊙ E. It weighs $32\frac{1}{4}$ Grains.

I have another which weighs 31 Grains, and another 30½ Grains.

VIII. *Minerva's Head*: The X as the last, only there is some Difference in the Position of the Letters.

This M. having a Hole bor'd thro' it, is not inserted here to authorize its Weight, but only to prove that the sixth M. is *Athenian*, tho' another Bra's one which I have produced, on which there is an Owl with two Heads, and the same Letters as on this, sufficiently proves it.

IX. *Tetrobolus, or two Thirds of a Drachma.*

Minerva's Head: The X two Owls, and these Letters, AΘF. It weighs 44 Grains.

X. *Pentobolus, or 5 Oboli.*

The Head of *Minerva Tritonia*, or a Triton upon her Helmet: The X an Owl on an Olive-branch, and these Letters, AΘH.

XI. The Head of *Minerva Tritonia*, as the last: The X an Owl upon the Capital of an *Ionick* Column, and this Inscription, AΘ... ΚΤΙΣΤΗΣ. ΤΑΡ. It weighs 46½ Grains.

I do not know whether the Word ΚΤΙΣΤΗΣ belongs to *Minerva* as Foundress, or to the Person whose Name begins with the Letters ΤΑΡ, neither will I venture to determine any thing concerning it. I fancy'd these two last M's might have been *Pentoboli*; but considering they weigh near 48 Grains, their Drachma would be 72 Grains, equal to the least *Thasian* Drachma. The Island of *Thasos* belonged to the *Athenians*, and had a Silver Mine in it; may not we therefore suppose that the *Athenians*, coining the *Thasian* Silver, might cause it to be stamp'd according to the *Thasian* Weight, for these two *Athenian* M's are almost equal to a *Thasian Tetrobolus*?

XII. *A Drachma.*

Minerva's Head: The X is struck with a square Dye, and has an Owl on an Olive-branch, and these Letters, AΘE. It weighs 64 Grains: It's not engraven, because it's like several others.

From the Athenian Medals.
20 27.

XIII. *Minerva's Head*: The X an Owl on an *Amphora* in an Olive-crown, and on one Side a Club, and these Letters, AΘF. ΗΡΑ. ΑΡΙΣΤΟΦΙΛΩ. This likewise is a Drachma, and weighs 60½ Grains.

XIV. *An*

XIV. *An Attick Didrachma of Anaphlistus.*

Minerva's Head, behind which are these two Letters conjoin'd, AN, which are the Initials of *Anaphlistus*, as may be seen in *Golzius*: There is a Laurel or Olive Crown in the Area of the M. with a Tripod in the middle; the X a flying *Pegasus*, and under his Belly AN as before: This M. weighs 128 Grains.

I have another that is not so w. p. that weighs $131\frac{1}{4}$ Grains.

I place this among my *Athenian* M's, for I have no Didrachma of *Athens*. *Anaphlistus*, according to M. *Spon*, received that Name from *Anaphlistus*, the Son of *Trezenus*: It was a little Maritime Town near *Athens*, towards Cape *Colias*, and of the *Antiochian* Tribe, to which Cape the Remainder of the *Persian* Fleet retired after their Overthrow at *Salamine*: He likewise adds, that it was renown'd for the Temples of *Pan*, *Ceres*, *Venus*, *Coliades*, and of the Goddesses call'd *Genetyllides*, which presid'd over human Births: Their painted earthen Vases were also highly esteem'd, as *Atheneus* observes.

Here follow the Tetradrachmæ.

I place them according to the Order observ'd in Dr. *Bernard's* Tables.

XV. *The lightest Tetradrachmæ.*

As all these have generally *Minerva's* Head upon them, I shall only treat of the X's: On this, within an Olive Crown, stands an Owl upon an *Amphora*, on which you have the Letter ☉ and ME beneath it; there is a Bunch of Grapes on the Area, and these Letters, A☉E. ME-TPOΔΟΡΟΣ. ΚΑΛΛΙΣ. ΔΕΜΟΣΘΕ. It weighs 260 Grains. I will not pretend to determine, whether the Persons Names upon them are those of Magistrates, Mint-Masters, or other eminent Persons; and I am also in doubt, whether the Letters, which are upon some of the *Amphora's*, are Numerals, signifying the Numbers of the Offices where the Money was coin'd, or the Places where those famous earthen Vessels were made; for the *Athenians* were famous for this sort of Ware, and valued themselves much upon it; but I am rather inclin'd to believe they denote the Offices; and according to the Letters I find upon my M's, I think the A signifies the First, the Δ the Fourth, the E the Fifth, the Z the Sixth, the ☉ the Ninth, and the K the twentieth; and if it should be question'd whether the *Athenians* had so many Offices for coining, it must be consider'd they had very large Territories upon the Continent, and in the Islands; and that in their frequent

frequent Wars they had occasion to coin a great deal of Money, and they had Silver Mines, which furnish'd them with much Bullion: I cannot tell the Meaning of the Letters under the *Amphora*, nor of the Bunch of Grapes which is on the Area of the M. unless placed there in Honour of *Bacchus*, as there are Images and Symbols of several other Deities upon the following M's, particularly of *Ceres*, *Mercury*, *Apollo*, *Jupiter*, *Diana* and *Hercules*, of which I shall take no farther Notice.

XVI. *Minerva's* Head: The X an Owl upon an *Amphora*, and ME under it in an Olive Crown: On the Field you have a Cock with a Palm Branch, in Token of Victory in their Games of Cock-fighting, and this Inscription, AΘE. HPA. XAPI. It weighs $259\frac{3}{4}$ Grains.

XVII. The Head as the last: The X an Owl upon an *Amphora*, with a Δ above it, and ΣΦ underneath, within an Olive Crown: There is a Tripod upon the Area, with these Letters, AΘE. ΠΟΛΕΜΩΝ. ΑΛΑΚΕΤΗΣ. ΔΙΟΝΥΣΟΔ.— It weighs $258\frac{1}{2}$ Grains.

XVIII. The Head as the last: The X has within an Olive Crown an Owl upon an *Amphora*; on the one side of which there is a *Monogram*, and on the other an *Acrotolium*, and these Letters, AΘE. It weighs $256\frac{3}{4}$ Grains.

XIX. The X as the last: Under the *Amphora* ΣΦ. on the Area an Eagle with a Thunderbolt in his Talons, and these Letters, AΘE. ΜΗΤΡΟΔΙ. ΕΠΙΓΕΝΗ. ΣΩΣΑΝΔΡΟΣ. It weighs $255\frac{1}{2}$ Grains.

XX. The X the same as the last: It has an A upon the *Amphora*, and under it ΑΠ. You have a Stag upon the Area, and these Letters, AΘE. ΝΕΣΤΩΡ. ΜΝΑΣΕΑΣ. It weighs $255\frac{1}{8}$ Grains.

XXI. The X as before, with a Z upon the *Amphora*, and under it ΠΣ. and these Letters, AΘE. ΔΙΟΤΙΜΟΣ. ΜΑΓΑΣ. ΝΙΚΩ. It weighs $251\frac{3}{4}$ Grains.

XXII. The same X, with an E upon the *Amphora*, and on the Field of the M. the Image of *Ceres*, with two Ears of Corn in her Right Hand, and a Spear in her Left: The Inscription, AΘE. ΔΗΜΑΣ. ΚΑΛΛΙΚΡΑΤΙΔΗΣ. It weighs $250\frac{1}{2}$ Grains.

XXIII. The X the same, with two *Monograms* on the Area, and a Bee, with these Letters, AΘE. It weighs $250\frac{1}{4}$ Grains.

The midling Tetradrachmæ are these following.

XXIV. The Head of *Pallas*: The X an Owl upon an Olive Branch, and these Letters, AΘE. This M. is very ancient, for it is struck with a square Die, and has all the other Signs of Antiquity; particularly the A with an oblique Line, and the Θ with a Point in the Middle, as has been observed in the Introduction. It *See Med. 27.* weighs 263½ Grains.

XXV. Another like it weighing 263 Grains.

The heaviest Tetradrachmæ.

XXVI. *Minerva's* Head, &c. The X within an Olive Crown has an Owl on an *Amphora*, upon which there is a K, and under it ΔΙ: On the Field *Ceres*, within an Ear of Corn in her Right Hand, and these Letters, AΘE. ΑΠΕΛΛΙΚΩΝ. ΑΡΙΣΤΟΤΕΛΗΣ. It weighs 266 Grains.

I have made but few and short Observations on the rest of my Silver *Athenian* M's; but I am not to use the same Silence in Reference to this, for the Names of the Persons upon it give me room to make some Reflections: *Plutarch*, in the Life of *Sylla*, says, That there was one *Apellicon* at *Athens*, originally a *Teijan*, who lived 538 Years after the Building of *Rome*, in the 166th Olympiad: This Person purchased the Works of *Aristotle* and *Theophrastus* at a vast Price: *Aristotle* had left his Works to his Disciple *Theophrastus*, on Condition he should not publish them; and he afterwards left them with his own to *Neleus* of *Sceptis*, a City of *Troas*, whose Heirs hid them in a Vault, to conceal them from the King of *Pergamus*, on whom the Town depended, who sought every where for Books to enrich his Library: They were found after 160 Years Concealment, much spoiled, and were bought by the said *Apellicon*, a Citizen of *Athens*, from whence, with the rest of his Library, they were sent to *Rome* by *Sylla*, after he had taken *Athens*, and they were afterwards restored to the *Athenians* by the Emperor *Hadrian*.

*See Strabo,
lib. 13. p.
600. Paris
Edit.*

As the World in general is much obliged to this *Apellicon* for purchasing that inestimable Library, not only to adorn his own; but as some would have it, to preserve them from being scattered and dispersed into other Countries; so doubtless the *Athenians* might very well think it such a Service to their Common-wealth, as deserved the Honour of having the Persons Names, viz. those of *Aristotle* the Author, and of *Apellicon* the Preserver of his Works, recorded upon their Coins; and their being restored by the learned Emperor *Adrian*,

drian, who had a great Esteem for the *Athenians*, shews, that these People Valued much the Works of that Philosopher, which had not been restored, if they had not made great Interest for them: And it would seem to be a very strange thing, since we find these two Names upon one M. that it should have no Relation to so remarkable an Event: But if what I have said is probable; it may induce us to believe, that the Names we usually find upon *Athenian* M's, may be of Persons eminent for their Learning or other Qualifications, and not of Magistrates, by which many others of this kind may be explain'd.

XXVII. *Minerva's* Head; the X an Owl with an Olive-Branch: It's struck with a square Die, and has these Letters, A ⊙ E. This M. is also very ancient, and one of the heaviest *Tetradrachmæ*. It weighs $265\frac{1}{4}$ Grains.

End of the Athenian Coin.

Some Towns and People of Attica, &c.

E G I N A.

A Ram's Head with a *Monogram*, that contains these Letters, A I Γ: The X half a Ship, and these Letters, A I Γ I N A. It's w. p. and but indifferently done.

The Island of *Egina* is situated between Port *Piræus*, belonging to *Athens*, and the Coast of *Peloponesus*: It was 150 Furlongs in Circumference, wherein there was a City of the same Name: It's famous for being the Birth Place of *Eacus*, King of the Island, and had anciently the Name of *Enopia* from his Mother: These People, for some time, had the Dominion of the Sea, and contested for it with the *Athenians*, as they did also for the Honour of the Victory over the *Persians*, after the Fight of *Salamine*, wherein no other Nation had so many Ships but the *Athenians*: *Ephorus*, according to *Strabo*, will have the first Silver Money to have been coin'd at *Egina*, by one whose Name was *Phido*: *Begerus* produces a M. with these Letters, Φ Ι Δ Ο, and concludes it to be one of the ancientest Coins of *Egina*.

I do not think there ever has been any M. publish'd before this with the Name of *Egina*; the Workmanship whereof makes me believe it to be very ancient: The Half Ship upon the X shews they were very powerful at Sea, as already observed, and a Ram's Head might also be a Symbol of Dominion; unless we should rather think that this Animal

Strabo,
p. 375.

Ovid. Met.
lib. 70. p.
472.
Strabo.

Strabo,
p. 375.

See *Thef.*
Brand. Vol.
I. p. 279.

mal denotes their abounding in Wool and Flocks of Sheep, which made them rich, and consequently powerful at Sea.

E L E U S I S.

I. **C**eres in her Chariot, drawn by winged Dragons or Serpents, holding Ears of Corn in her Right Hand, and two Reins in the Left: The X a Sow within a Myrtle Crown, and these Letters, EΛEY.

II. Differs very little from the former.

III. Is alike, except that it has these Letters, EΛEYΣI.

IV. Is like the others; but the Sow stands upon a Club; as she does also on the Fifth; but there is an Oak-Branch and an Acorn under the Club. The Sixth differs little from the foregoing ones, except that the Crown of Barley is more perfect than on the rest: They are all w. p.

I think I need say very little to prove that these Six M's are of *Eleusis*, a small Town in *Attica*, under the Dominion of the *Athenians*; for tho' the Smallness of the M's does not admit of the Name of the Town at full length, and that the Names of many other Places begin with the same Letters; yet what we see represented upon these, sufficiently shews what Place they belong to. *Eleusis* was famous for Games and Ceremonies perform'd in Honour of *Ceres*, from which she had the Title of *Eleusina*: Her Solemnities were kept every Five Years by the *Athenians* at *Eleusis*: These Mysteries, says *Meursius*, were kept so secret, that no body durst reveal them upon Pain of Death; I shall not take upon me to describe them, since, as I have observ'd before, several Authors have treated of them, and particularly the last named, and *Pausanias*. Meurs.
Eleusina.

I have already spoken of *Ceres* going in her Chariot, drawn by Serpents, in Search of her Daughter *Proserpina*, who was forc'd away by *Pluto*; but this Story is also told another way, viz. That *Rharus* having a Son nam'd *Celeus*, who was the Father of *Triptolemus*, entertain'd *Ceres*, when she went in quest of her Daughter *Proserpina*, for which Kindness she taught his Grandson Agriculture, and bestow'd on him the said Chariot drawn by Dragons, which carry'd him up and down the World to teach the Art of Agriculture; but first he sow'd the Lands of his Grandfather *Rharus* with Corn, and they were long after call'd the *Rharian* Fields, according to his Name.----We come now to the M's themselves, the first of which is R R. one side of it has a Representation of the said Fable, and the Letters shew the Name

of the City: The pregnant Sow on the X points to us the Sacrifice of this Animal offered to *Ceres*, before any one was initiated into the *Eleusian* Mysteries; and the Myrtle Crown with which it is surrounded, was such an one as they were obliged to wear when they were initiated. The Second, Third and Sixth are like the First, except that they have a Crown made of Ears of Corn instead of Myrtle, with which *Ceres* is crowned: *Pausanias* tells us, That the Victors at the *Eleusian* Games were crown'd with Barley, which grew in the *Rharian* Fields; and that Swine were sacrificed to *Ceres* because they spoiled the Corn. The Fourth and Fifth have moreover a Club and Oak-Branch, which relate to *Hercules*: It's certain he was concern'd in the lesser Festivals which were instituted for him, and were celebrated at *Agra*, a small Town in *Attica*, near *Athens*, because being a Stranger he could not be initiated into the greater Mysteries which were perform'd at *Eleusis*: The *Eleusian* Mysteries, according to *Meursius*, were first instituted by *Eriethonus*, others say by *Ceres*, &c. Dr. *Potter* also tells us, that *Hercules*, *Castor* and *Pollux*, could not be admitted into the greater Mysteries, till they were made Citizens of *Athens*.

Eleusinia.

*Archæolog.
Græcæ.*

BOEOTIA.

I. **M** *Inerva's* Head; the X a Trophy, with these Letters,
BOIΩTON.

I will not venture to say upon what occasion the *Bæotians* erected this Trophy, and struck this M. But to offer at some Guesses, I say it is possible, that when the *Thebans* conquer'd the *Lacedæmonians* at *Leuctra*, a City of *Bæotia*, where the great *Epaminondas*, tho' inferior in Number of Men, overthrew and slew *Cleombrotus* King of *Sparta*, they might erect a Trophy for this Victory. *Cicero*, in whose Time Trophies were left off, says the *Thebans* were accused for erecting one against the *Lacedæmonians*; perhaps because it was not customary to do so, unless when they had obtain'd a Victory over the *Barbarians*: Here we may observe, that tho' the *Thebans* were the People who defeated the *Lacedæmonians*, and erected the Trophy, it's probable the *Bæotians* commemorated the same upon their Money, because it was a Means of saving their Country, that Battel having been fought, as aforesaid, within their Territories.

*Cic. in Pi-
son.*

Another Victory which might deserve a Trophy, was that over the *Athenians*, who had formerly obtain'd one over the *Bæotians* at *Oenophita*, they subdued *Bæotia* and *Phocis*, recover'd *Cheronea*, which had been taken from them by the *Bæotian* Out-Laws, and carry'd the Inhabitants away Captives; but in their Return home, those Out-Laws that were in *Orchomene*, together with the *Locrians* of *Oropus*, and the *Bæotian*

*Thucid.
lib. I.*

Bæotian Out-Laws, set upon them at *Coronea*, and overcame the *Athenians* in Battel, upon which they quitted their Conquests, and the *Bæotians* and the rest returning into their Country, lived again under their own Laws.

But *Thucydides*, in the Eighth Year of the *Peloponesian* War, says, ^{liThucid. b. IV.} That the *Athenians* having taken *Delium*, and beginning to retire, were follow'd by the *Bæotians*, who had rendezvouz'd at *Tanagra*: *Pagondas* General of the *Thebans*, who with *Ariaranthidas*, the Son of *Lyfimachus*, were to command the Army by Turns, resolved to fight the *Athenians* lead by *Hippocrates*, and defeated them, for which Victory the *Bæotians* erected a Trophy. If this M. as I am apt to believe, was struck upon this Occasion, it must needs be above 2125 Years old, because this Action hapned in the 89th Olympiad, 421 Years before our Saviour.

II. *Jupiter* or *Neptune's* Head: The X *Neptune* standing, with his Right Hand on his Knee, and his Foot upon the Prow of a Ship: He holds a Trident in his Left, and it has this Inscription, ΒΟΙΩΤΩΝ.

I have nothing more to say about this M. but that it may be plainly seen it belongs to *Neptune*, and was struck by the *Bæotians*.

III. *Apollo's* Head: The X as the Second.

I have nothing to say of this M. because you have it in *Begerus*, to whom I refer the Reader. ^{Thef. Brand. Vol. I. p. 471.}

IV. A Head which I take to be *Apollo's*; the X a *Bæotian* Shield, without an Inscription.

See *Begerus* above-nam'd about the *Bæotian* Shield.

Ibid.

V. A Bearded Head, which I take to be *Neptune's*; the X a sort of Chimera, composed of the hinder part of a Horse, and an old bearded Face in the fore part of it, and a Triton riding on the Horse, sounding his Shell-Trumpet, and having two Tails, one of which turns up behind, and the other before, twisting about and holding a Trident, with this Inscription, ΒΟΙΩΤΩΝ.

This M. is extreemly singular and curious; but very hard to be explain'd: It seems wholly to relate to *Neptune*. *Begerus* has one of *Bæotia*, which is likewise in my Collection, with the Head of *Apollo Ifmenius*, as he calls it, and the Figure of *Neptune* on the X; and he adds that the *Bæotians* worshipped *Neptune*, *Ceres* and *Apollo*; and my First M. and the Seventh prove also that they worshipped *Minerva*; perhaps they worshipped *Neptune*, because their Country was washed by several Seas; besides which, *Bæotius*, from whom it is said they received their Name, is supposed to have been the Son of *Neptune* and *Arnes*. ^{Thef. Brand. Vol. I. p. 472.}

Time has
worn out
this Seal,
but I have
an Impres-
sion of it.

I must ingenuously confess I know not what to say of this X; saving that it seems very plainly to belong to *Neptune*. A Horse is a proper Representation of him, from whence he had the Title of *Possidonius*; a Triton, Trident and his own Head do likewise confirm what I have said: Sir *George Wheeler* in his Travels has a *Bæotian M.* upon the X of which there is a Centaur, holding a Trident: I have had a Seal in red Jasper, wherein there was half a Sea-Horse wing'd, and a bearded Head in his Breast, and a Dolphin behind: I have also in my Possession, an Intaglio cut in Cornelian, having an entire Sea-Horse, which is likewise wing'd; it has a Fish's Tail, underneath which there is a Trident, tho' these enigmatical Figures are more frequently engraven on Seals than M's. It may be worth while to examine whether these appertain to *Neptune*, and have any Reference to this M. I speak of.

See Span-
heim's Let-
ter to Mo-
zelius.

But tho' I will not take upon me to pronounce any thing for certain concerning this M. I will nevertheless ask the Learned, Whether this Chimera may not have some Relation to the *Isthmian Games*, to which People of all Countries were admitted? They were celebrated in the *Isthmus of Corinth*, and instituted by *Neptune* in Honour of *Melicerta*; and when they were celebrated, the Youths, upon a Supposition that *Neptune* would be present, sounded Trumpets, Pipes and other Musical Instruments to entertain him; they contended at them by Chariot-Races, Musick, Poetry, &c.

May not this M. perhaps have been struck on the Account of some Victory obtain'd by the *Bæotians* at these Games? Father *Harduin*, in his Book of the ancient Coins of the People and Cities, &c. describes a M. of *Tanagra*, which on one side has the *Bæotian Shield*, and on the X half a Horse with an Olive Crown about his Neck, and these Letters, TA. This learned Author says this Horse is a Symbol of Chariot-Races.

May not this Chimera have the same Signification? The Half-Horse may allude to these Games; the sounding Tritons to the Custom of sounding Trumpets, and *Neptune's* Head with the Trident, to their Expectation of that Deity's coming in Person to those Games, which were instituted by him.

VI. The *Bæotian Shield*; the X a Trident, and these Letters, BOIΩTON.

This M. proves that *Neptune* was worshipped in *Bæotia*; I refer you to *Begerus* for an Account of the Shield: I shall only add what I have observ'd as to my own M's, that this Shield is frequently put upon the Coin of *Bæotia*, and of the Cities belonging to it, as *Thebes*, *Platea*, *Orchomenus* and *Tanagra*.

VII. *Apol-*

VII. *Apollo's* Head full-faced, and two more in Profile join'd to it, one of which does not appear, unless you turn or incline the M. The X, *Minerva* standing, with a Spear, Shield, and these Letters, BOIΩTON.

This M. also proves that the *Bæotians* ador'd *Minerva*, as already observ'd.

THEBES.

I. **A** Young Man's Head with a particular Head-Dress or Helmet; the X a Quiver, having on one side of it a square ⊙, and a Helmet on the other.

This M. is very ancient; the square ⊙ would induce me to believe it to be the initial Letter of *Thebes*; and if so, may not the Head be that of *Cadmus*, the Founder of that City? It is a Man's Head, which I am not sure of.

II. The Head of *Hercules*, when young, with a Lyon's Skin; the X a Club and Vase, with several Palm-Branches in it, and these Letters, ⊙HBAI.

I think the X of this M. relates to the Games celebrated in Honour of *Hercules*, who is well known to have been held in great Veneration by the *Thebans*.

PLATEA.

A *Bæotian* Shield; the X *Juno's* Head full-faced, within a Concave, adorn'd with a Crown of Pearls, Pendants in her Ears, and a fine Necklace, with these Letters, ΠΛΑ.----It weighs 40 $\frac{1}{2}$ Grains.

This very fine M. is undoubtedly of *Platea*: The Shield, and the Concave Form of the same, plainly shews it to be a *Bæotian* Coin, and the initial Letters ΠΛΑ, that it belongs to *Platea*: This was one of the most considerable Cities of *Bæotia*, and was famous for the Defeat of the *Persians* under *Mardonius*, by the Greek Generals, *Pausanias* the *Lacedæmonian*, and *Aristides* the *Athenian*: She was renowned on the Account of *Juno Citheron*, one of their tutelar Deities: *Plutarch* and other Authors give the following Account of this Goddess. *Juno* being angry with *Jupiter*, parted from him, and retir'd to the Island *Eubæa*; but he being desirous of a Reconciliation, consulted with *Citheron*, a wise Prince of that Country, and by his Advice caused a Statue of Oak to be made, which being cover'd over with a Veil, he carry'd about with him in a Chariot drawn by Oxen, giving out

out that it was *Platea*, the Daughter of *Asopus*, whom he was going to marry: This Report coming to *Juno's* Ears in *Eubea*, she was so much alarm'd, that she hastned to the Chariot, in a Rage drew the Veil that cover'd the pretended Bride, and being much pleas'd to find it only a Statue, she reconciles her self to *Jupiter*, and liv'd with him as a new Bride, whence she was call'd *Juno Sponsa*. I think it was upon this Occasion that *Platea* was said to be built, that in Remembrance thereof the Statue of *Juno* was worshipped under the Title of *Juno Desponsata*, and that they celebrated the *Dædalian* Festivals, which had the Name from Wooden Figures called *Dædala*.

I take it for granted that this M. has the Head of *Juno Desponsata*, and the rather for its being uncover'd, whereas anciently the Brides were veil'd, as may be seen on several M's, particularly of *Samos*, where *Juno* is veil'd, and is the same as *Juno Pronuba*, who presided over Marriages. I have among my Collection a very curious M. of the Empress *Herennia*, which I believe was coin'd by the *Samians* in honour of her Marriage with *Decius*; for on one Side it has her Head and Name, and on the X CAMIΩN, with the Image of *Concord*, holding in her Left Hand a *Cornucopia*, and in her Right a little Image of the *Samian Juno* in her Bridal Habit. But to come to the M. in hand, I think it R.R. as being the only one I have any where met with, or heard of, of *Platea*. You see *Juno's* Dress is very rich, having a singular and uncommon Crown, and much adorn'd with Pearls, &c. The M. must be very ancient, because *Platea* was destroy'd by the *Thebans* in the 102d Olympiad, 370 Years before Christ; and tho' we do read of its being rebuilt by *Alexander* the Great, I do not find any Account of its flourishing much after, which it must probably have done, to have stamp'd Coins of so excellent Wormanhip as this M. which is very w. p. and d. and confirms me in my Opinion that it was coin'd before the *Thebans* destroy'd the City, who according to *Thucydides* quite demolish'd it, and built an Hospital in the Place near *Juno's* Temple 200 Feet Diameter, with Chambers on every Side of the Circle above and below.

ORCHOMENUS a Bæotian City.

A Bæotian Shield, with these Letters on the X, OPX.
Orchomenus was an ancient City of *Bæotia*, tho' its Country was not anciently esteem'd a Member of that Body. *Strabo* and *Pausanias* count it a *Bæotian* City, and give a Description of it. I shall only take Notice that I never saw nor read of any other M. of *Orchomenus* but this in my Possession; and these are all the M's I shall produce concerning *Bæotia* or any of its Cities.

CHALCIS in Eubœa.

THE Head of, &c. The X an Eagle standing upon a Serpent, fighting with him, and these Letters, XAKI. MENEΔH.... It's w. d. and w. p.

Begerus has a M. of *Chalcis*, which I have too, with such a Head as this; the X a flying Eagle fighting with a Serpent, of which you may read his Explanation. Mine, besides some Difference in the Type, has I suppose a Magistrate's Name upon it.

Thef. Brand.
Vol. I. p.
428.

The Island NISYRUS.

THE Head of *Venus* mitred, and adorn'd with Pendants, Necklace, &c. The X *Neptune* sitting upon a Rock, with a Trident in his Right Hand, and this Inscription, ΝΙΣΥΡΙΟΝ. ΙΜΕΡΑΙΟΣ. It's w. p. and w. d. It weighs 47½ Grains.

Nisyros is one of the Islands call'd *Cyclades*, and according to *Stephanus*, who quotes *Homer*, one of those that assisted the *Grecians* at the Siege of *Troy*, and joining with *Cafus* and *Carpathus*, sent them thirty Ships. He adds also, that *Polybotes*, one of the Giants, being thunder'd at by *Jupiter*, swam in the Sea to make his Escape; that *Neptune* threw his Trident at him, but miss'd him, for instead of the Giant, the * Land he struck broke off, and form'd the Island *Nisyros*. This was also call'd *Porphyris* from *Purpuris*, the purple Fishes here. *Strabo* speaking of *Cnidos*, says that *Nisyros* is under it; and in another Place will have it to be distant from *Telus* 60 Stadij, and so much also from *Coos*. It's narrow, high, and rocky, furnishing Plenty of Mill-stones to its Neighbours. It has, he says, a City of the same Name, a Port, Baths, and a Temple dedicated to *Neptune*. It's Circuit is 80 Furlongs, or 10 *Italian* Miles, and there are other small Islands about it called the *Nisyrian* Islands. Then coming to speak of the four Towns in the Island *Carpathus*, one of them, he says, was call'd *Nisyros*, taking its Name from this Island. In the Notes upon *Stephanus*, I find that *Artemisia*, the Daughter of *Lygdamus*, ruled *Halicarnassus*, *Coos*, *Nisyros*, and *Calydnus*. He quotes *Herodotus*, lib. 8, and tells us also that *Eustathius* and *Dionysius* commend the *Nisyrian* Wines. But to return to our M. I am to observe that the Inscription ΝΙΣΥΡΙΟΝ is writ with an *Omicron* instead of an *Omega*; and *Spanheim* says it's no unusual thing to put one of these Letters for another. ΙΜΕΡΑΙΟΣ is the Name of a Magistrate, common enough among the *Greeks*.

Stef. de
Urbibus.

* *Strabo*
will have
this Land to
be the Isle
of *Coos*,
on one Side
of which is
form'd the
Isle of *Ny-*
syros, un-
der which
was the Gi-
ant.

The Head of *Venus* upon this M. is very proper for that Goddess, who is supposed to have been born of the Sea; and *Neptune* with his Trident sitting upon a narrow, high, and craggy Rock, exactly as *Strabo* describes the Island, seems to denote his triumphing after the Victory he had gain'd over *Polybotes*.

I know of no other M. mention'd any where of this Island, and therefore I thought it not improper to insert it, tho' it does not belong to *Athens*.

A Woman's Head: The X an Owl with expanded Wings. It's uncertain what the Letters are. It's a Silver M. and weighs $84\frac{1}{2}$ Grains.

I am in Doubt of its belonging to *Athens*, for the Letters seem to be APT, which perhaps signifies *Argos*; and if so, a Woman's Head on one Side shews it to be *Juno's*; but it being somewhat uncertain what the M. is, I shall say no more of it here, but put an End to my Treatise of *Athenian Coins*, now I have spoke of those and the M's of some People and Places subject to *Athens*.

The End of the Treatise of Athenian Coins and others by the Earl of Winchelsea.

R. A. *Minerva's Head helmeted*: The X the Effigies of *Ceres* in a Chariot drawn by two Serpents, with these Letters round, AΘΗΝΑ. It is w. p. and w. d.

I have placed this most rare M. here, which ought not to be left out, and yet I was not willing to interrupt the Series of my Lord *Winchelsea's Coins*. There is no Occasion I should say any thing now concerning it, seeing enough has been spoken of a Symbol like this X upon a M. of *Eleusis* and elsewhere.

I shall add two or three M's here of the Cities and People of *Greece* never before engraven, that the Reader may the better know how I shall proceed in the other Volumes upon this Head.

A G R I P P I A D E S.

L. W. A Woman's Head veil'd and mitred: The X the Prow of a Ship, and this Inscription over it, ΑΓΡΙΠΠΕΩΝ. This M. is very w. p. and cover'd with a black Varnish, but ill d. Sir *Hans Sloan* has another like it. This is a City not among the first known by Antiquaries.

There were two Cities called *Agrippiades*, one of them in *Bythina*, of which *Pliny* only gives us the Name, and the other in *Judaea*, of whom *Josephus* thus speaks, *Movit in maritima loca, Raphiam & Anthedonem, quam postea Rex Herodes Agrippiadem nominavit; nam* &

Ant. Jud. 1. 13. c. 16.

Ἐἰς τὸν ὅντιν ἀρμὴν ἐλάττω; and in another Place, speaking of the Buildings of *Herod*, he says, *Restauravit Ἐλθρον ἐν θαλάσσις, πόλιν ὑπερβαλὺσαν, καὶ Ἀγρίππην ὀνόμαζεν ἑαυτῇ*. The Workmanship of this M. shews it to have belonged to *Agrippiades* in *Judea*, and the Prow of the Ship confirms it to be a maritime City; whereas that of *Bythinia* must be inland, the Provinces which *Pliny* places near it being so. This City was rebuilt, as has been said, by *Herod*, and was so called to honour the Memory of his great Friend *Marcus Agrippa*, whose Name he also caused to be put upon the Gate of the Temple which he built, as *Josephus* affirms: And the same Author also adds, that *Herod* chiefly valu'd himself, that *Augustus* loved him above any other next to *Agrippa*, and that *Agrippa* lov'd no Body more than him, except *Augustus*. Hence I argue, that the Head veil'd with a Mitre may be that of *Livia* the Wife of *Augustus*, to whom *Herod* had erected several Temples; the same being also like, so far as the Imperfection of the Workmanship will allow, to those M's of hers under which we find the Words *Justitia*, *Salus*, *Pietas*, &c. But why may not we rather suppose this M. to bear the Head of *Julia* the Daughter of *Augustus*, and *M. Agrippa's* Wife? Now *Herod* having rebuilt this City, and called it according to her Husband's Name, may it not perhaps be probable that *Herod* should adorn his Coin with his Wife's Head? In so doing he must without Doubt complement *Augustus* and *Agrippa*, whom he loved so much. But the Whole is submitted to the Judgment of the Reader.

*Bell. Jud.
lib. 1. c. 16.*

D A R D A N I A.

A Man in Armour on Horseback: The X a Cock in a fighting Posture, with his Feet holding some Ears of Corn, with these Letters, ΔΑΡΔΑΝΑ. The M. is w. p. and indifferently d. L. W.

Dardania a City of *Troas*, first call'd *Teucria*, was founded by *Dardanus*, according to *Stephen* of *Byzantium*. *Pliny* places it near the Sea; *Strabo* says it is seventy Furlongs distant from *Abidos*; *Ammianus Marcellinus*, in Book 22, affirms that the Sepulchre of *Achilles* was in the said City of *Dardania*, as that of *Ajax* was at *Abidos*.

*See Stef. de
Urbibus.*

The Man on Horseback on one Side I take to be *Dardanus* the Founder of the said City.

This is the only M. I have yet seen that confirms the Opinion of *Julius Pollux*, besides *Harduin*, who says fighting Cocks were stamp'd upon the Money of these People; and the same thing is also taken Notice of by *Camden*. Nevertheless we find but a few M's of these People recorded, which were struck under the Emperors with Types differing from this, as may be seen in the *Greek* of *Vaillant* and *Harduin* above-nam'd. May not we therefore venture to affirm that the

*Ful. Pol. 2.
9. c. 6.*

*Hard.
Num. Ant.
p. 49. fol.
Edit.*

*Camden
in his Treas-
ure of Mo-
ney in his
Remains.*

Herodian.
lib. III.

Dardani were famous for Cock-fighting among other Games? and that it was perhaps from them the Custom came to *Rome*; seeing we are inform'd by *Herodian*, that *Caracalla* and *Geta*, even in the Life-time of *Severus*, began their Quarrel at *Rome* about Cock-fighting? I suppose the Ears of Corn on the X may signify that this Country abounded in Grain, and the Workmanship of the M. it self makes me believe it to be very ancient.

D I O S C U R I A.

R. A. **T**WO Caps of *Castor* and *Pollux* with Stars over them: The X a Goal, with these Letters, ΔΙΟΣΚΟΥΡΙΑΔΟ.... This M. is very w. p. and of grand Relief, but ill d. The said City is none of the first come to be known by Antiquaries.

P. Mela lib.
I. c. 19.

Plinio lib.
VI. c. 4 &
5.

The following Authors speak of *Dioscuria*: *P. Mela* says, *In Heniochorum finibus Dioscurias, a Castore & Polluce Pontum cum Jasone ingressis condita est.* *Ptolemy*, *Arrian*, and *Stephanus* will have it to be afterwards call'd *Sebastopolis*; but *Pliny* is of a different Opinion, and says that *Dioscuria* and *Sebastopolis* are two different Places; and he adds, that the City of *Dioscuriade* in *Colchos* near the River *Antemunte* was so very famous, that according to the Authority of *Timotheus* there were three hundred Nations of different Idioms or Languages to be found in it, and that their Merchants traded thither by the Means of no less than 130 Interpreters. *Pliny* also says that this City was desolate in his Time, and that some would have it that *Amphitus* and *Telchius*, the Charioteers of *Castor* and *Pollux*, were the Builders of it, from whom the fierce Nation of the *Heniochians* were descended; and *Ammianus* believes that they were *Spartans*, and says that this City was famous to his Time. The Commentator upon *Pliny* would have us read *Amphistratus* instead of *Amphitus*. *Appian* of *Alexandria* affirms, that *Mithridates*, after he was defeated by *Pompey*, fled to *Dioscuria*; and he is also of Opinion, as the *Colchians* assert, that the same was built in Memory of the Voyage of *Castor* and *Pollux* with the *Argonauts*.

Am. Marc.
lib. 22. c.

Pl. a. pag.

317. apud
Hackios.

App. Alef.

Bel. Mi-
thrid.

The two Caps with the Stars over them on one Side of the M. confirms the Opinion of those who would have this City to have been founded by these Twins, the Sons of *Leda*. By the Workmanship it appears to be very ancient; and the Authority of *Pliny*, who says that this City was in Ruins in his Time, makes me believe it was built before the Time of *Mithridates* King of *Pontus*.

The Goal, according to *Hildebrand*, on the Word *Meta*, denotes the *Circensian* Games perform'd in honour of these Deities; which makes me believe that they were also celebrated in the City of *Dioscuria*.

The End of the Cities and People of Greece.

Of

Of the ROMAN Empire.

I shall finish this Volume with some few Imperial M's which have not yet been engraven, that I may give a Specimen of them, reserving the rest in greater Numbers for the following Volumes. It will be more to the Purpose for the present to produce the Effigies of some Emperors taken from the M's that are most like to them, according to my Promise in the Preface. I hope this small Collection will not be disagreeable to the learned Reader, because it contains some of the most considerable Coins, and among others a *Sulpitius Antoninus*, Emperor, who lived in the Reign of *Valerian*, a Person not known to Antiquaries, and as I may say to Historians.

I. *Julius Cæsar's* Head, with this Inscription, *CARTEIA*: The X *L.W.* *Neptune* standing, holding a Trident, and treading with his Left Foot on the Prow of a Ship. It's w. p. and indifferently wrought.

Carteia is a maritime City of *Spain* in the Province of *Betica*, upon the Streights call'd now *Gibraltar*. It was founded by *Hercules*, and for that Reason was call'd *Heraclea* or *Melicartesia*, because *Hercules* bore the Name of *Helicarthus* or *Melicertha*, according to *Bochart*: It was call'd *Cetraria*, a *Cetratis Cohortibus*. Here *Cæsar* was the fourth time he held the Dictatorship, after the Victory at *Cordova*, wherein he routed *Sextus Pompeius*. The same *Cæsar* made this a Colony, and free of *Rome*, and to be govern'd by the *Roman Laws*, as it plainly appears by the following M. and hence it is that *Augustus* afterwards gave it the Name of *Julia Traducta* when he repeopled it, as will be shewn by and by. *Geog. sac. p. 787.*

Neptune on the X, with a Trident in his Left Hand, and a Dolphin, as is suppos'd, in his Right, with his Foot on the Prow of a Ship, shews it was a maritime City, and had a Port. *Hirtius & Dion. Cass. lib. 43.*

II. A Dolphin, having a Pole across him, and this Inscription, *CAR-TEIA*: The X the Helm of a Ship, and these Letters, *III. VIR. D.D.* it is w. p. *L.W.*

We have already spoke of *Carteja*, and the Dolphin is ascribed to *Neptune*, which denotes a Maritime City: As for the Pole across the Dolphin, I take it to be a sort of Staff, spik'd with Iron, call'd in *Latin Contus*, and used by Sailors to sound the Bottom of the Water, and they also made use of it instead of an Oar, to shove their small Vessels with; and from hence we may infer, that there was in one part of the Port of *Carteja* no more Water than would receive small Vessels.

The Helm on the X shews that the said Port was in another Part of it capable to receive large Ships, which upon the whole made it very commodious.

Note, This is the only Colony I have yet seen with III. Vir.

III. VIR. D. D. *Quadrumviris Decreto Decurionum*: This shews it was built in the Time of *Julius Cæsar*, because the *Quadrumvirs* were appointed by him, and abolish'd by *Augustus*, who brought *Triumpvirs* in their stead. A great deal might be said on this Subject, but this shall suffice for the present.

I have seen another M. of *Carteja* in the Hands of Signor *Benedetti*; which is also to be found in *Agostini*; you have on the one side *Cibele's* Head tower'd, with these Letters, *CARTEIA*, and on the X a *Neptune*, with a Dolphin and Trident, with his Foot on the Prow of a Ship, as in the last: But this has only the two Letters *D. D.* upon it.

It's to be observed, that *Cibele* tower'd, was wont to be placed only on the ancient Coins of capital Cities; and this induces me to believe that *Carteja* was the chief City of the *Spanish Betica*: A Thing I do not meet with in Geographers and Historians, which are very obscure and intricate when they speak of this City, which they have no sooner nam'd but they leave it, tho' it deserves a longer Dissertation.

H. S. III. *Jupiter's* Head crown'd with Laurel: The X a Dolphin, with these Letters, *QPEDECAI. CARTEIA*. It is w. p. and indifferently done. Mr. *Wren* has another like it.

I do here insert this most rare M. because it belongs to the said City, and has Relation to *Julius Cæsar* and *Augustus*, as you will see presently.

The Letters *QPEDECAI. CARTEIA*. are to be thus read, *Quintio Pede Colonia Augusta Julia Carteja*. Let it not be thought strange that *Augustus's* Name is before that of *Julius*; for it is sometimes to be met with so, as in a M. of *Vespasian*, *Colonia Augusta, Julia Philippensis*, &c. *Strabo* says that this Colony was also call'd *Joza*, which, according to *Bochart*, signifies *Traducta*, and if so, *C. A. I.* may be read *Colonia Augusta Joza*: But as this is a barbarous Word, I cannot think they would make use of it on such an Occasion.

See Vaill. in Colon. p. 132.

Where we meet with *Jupiter's* Head crown'd with Laurel on the Coin of a Roman Colony, we must understand it to be *Jupiter Capitolinus*: We have already spoken of the X.

There are several Reasons for the Publication of this M. First, it has never been done before; and there being no Points upon it, it's very difficult to read it; besides which, it gives us the Knowledge of an illustrious Personage of the *Roman Pedian* Family, hitherto unknown, who has publish'd the proper Sirname of the Founder of his Race by this M. He has at the same time removed the Uncertainty we were in about

about that Sirname publish'd by *Vaillant*, and shew'd it to be derived of *Pede*, and not *Pedum*, a Shepherd's Crook: By the M. we may conjecture that the Founder of that Family might be call'd *Quintius Pede*, or *Pes*; because he might perhaps be the first that introduced the Measure of the *Roman Foot*; and it helps us also to distinguish between this *Quintius Pede* Governor of the Colony of *Carteja*, and *Q. Pede*, *Julius Caesar's* Nephew, who was his Lieutenant in *Spain* against *Pompey's* Sons, and having conquer'd 'em, was allow'd a Triumph, and was afterwards Consul with *Octavius*, and his Coheir; and therefore it's not to be believed he should afterwards be put into an inferior Employment: Besides, we have the Authority of *Appian*, that he died during his Consulship, in appeasing a Sedition at *Rome*, a little before the *Triumvirs* came thither, who, according to *Dio*, arrived in the Year of *Rome* 712, before *Octavius* had yet assum'd the Name of *Augustus*, and therefore could not give it to the Colony: This Observation leads me to believe that this M. was struck after the Year of *Rome* 727, about which Time the Name of *Augustus* began to be found upon the Coin: This also confirms the Authority of *Strabo*, who affirms that *Augustus* re-peopled *Carteja* with a new Colony.

Famil.
Rom. Tem.
2. p. 216.

Bell. Ciril.
lib. 4. p.
171. Edit.
Gryph.
1588.
D o. lib. 47.
See Meusio-
barba. p. 27
See Vail.
Colon. lib. 1.
p. 46.

IV. *AVGVSTVS. DIVI. F.* *Augustus's* Head naked in his Youth: The X a Swath or a Royal Diadem, within which are these Words, *REX. PTOL.* and these Letters round it, *C. LAETINVS. APALVS. II. V. Q.* This, made of indifferent Brass, is w. p. and w. d.

W.

Father *Harduin*, in his *Historia Augusta*, reads the Words on the M. thus, *Latitio Apalo Duum viro Quinquennali*: You may see what he says of it in his Book. *Patin* has it, but so imperfectly that I cannot read the Name of the Prætor round it; but on this it may be seen perfectly, except two Letters in the Word *Laetinus*, which are the *I* and the *N*, that by reason of a Fissure have not been well struck; it looks as if the *I* might have been an *O*, a Circlet being to be seen about it, and the *N*. an *I*. but I believe it ought to be read as I have engraved it.

p. 698.

fol. Edit.

Pat. Imp.

ex Ære

Med. p. 32.

Patin and *Harduin* firmly believe that the Name of *Ptolomy* relates to the Son of *Juba*, King of *Mauritania*: You may consult those Authors further about it, to whose Opinion I refer you.

V. *TI. CAESAR. DIVI. AVG. F. AVGVST. IMP.* The Head of *Tiberius* naked: The X the Head of *Agrippina* the Elder, the Daughter of *M. Agrippa*, the Mother of *Caligula*, and the Wife of *Germanicus*, with these Letters, *AGRIPPINA. M.F.C. CAESARIS. AVGVSTI.* It's of fine Brass, pretty w. p. the Mettal is yellow, and has old Rust upon it, which has eaten it in some parts.

L. P.

Our

Our Antiquaries in general may have this only M. in just Admiration, when they see the Head of *Tiberius* and *Agrippina* upon it, who were utter Enemies to one another; but we must not suspect the Truth of it on that Account; and indeed all the Learned generally own the Geniousness of it.

It's easie to reconcile the Enmity between these two Persons, and the Union that appears to be between them on this M. if we but only consider that *Agrippina*, *Caligula's* Mother, was, by her Son, after her Death, call'd *Augusta*; and that all M's of her were struck in Honour of her by *Caligula*, after he came to the Empire: This Inscription also *Agrippina, Marci Filia Filia Mater C. Caesaris Augusti*, shews he did the same in Honour of his Mother's Memory, and of *Tiberius* his reputed Father, seeing he had receiv'd his Life from the first, and his Adoption and Empire from the other: And tho' they were irreconcilable in their Life-time, yet they agreed in favouring *Caius Caesar* call'd *Caligula*, who, after their Decease, tho' the worst of Emperors, could not conceal the Obligations he had to both, and he would have it made known to Posterity by this M.

W. VI. ΓΑΙΟΥ ΚΑΙΣΑΡΟΣ ΓΕΡΜΑΝΙΚ. . . . *Caij Caesaris Germanici*. *Caligula's* Head naked: The X a Head furrounded with a Royal Diadem, with some Letters before the Neck, which are unintelligible: It's of midling Brass, w. p. indifferently done, and most Rust-eaten about the Edges; which makes me think that there were also some Letters about this Head on the X.

I take the Head on the X to be *Antiochus*, King of *Comagene*, who was made so by *Caligula*, and afterwards dispossest by the same Emperor, but restored by *Claudius*: See *Suetonius*, *Tacitus* and *Dio*. I ground my Conjecture upon some Likeness there is between this Head and some of the same Prince, to be seen at the End of the Kings of *Syria* in this Work: I am also the more confirm'd in my Opinion, because of the Diadem which furrounds the said Head, used by foreign Kings: And I do not find in the Life of *Caligula* any Fact that could give Occasion to stamp the Head of a King in Conjunction with that of the Emperor upon the Coin, except his Kindness to *Antiochus*; and so we may suppose that this M. was coined at *Samosata*, the Capital City of *Comagene**.

* Perhaps this Head might be Polemon's See Vailant. Imp. Rom. 2. p. 62.

W. VII. NERO. CAESAR. AVG. GERM. . . . *Nero's* Head with a radiant Crown: The X a Ship with Oars, and Letters, which we read *ADVINTVS. AVGVSTI. C.* It's w. d. and w. p.

The Word *Advinctus* instead of *Adventus* and a C. that appears over the Ship, lead me to make the following Reflections: *Advinctus Augusti C.* I read *Adventus Augusti Corinto*. The changing the E into I

I makes be believe this *M.* was struck in *Greece*, it being usual with the *Greeks*, to change the one to the other, of which I could produce many Examples: Allowing the same to be so, we may suppose it to have been struck the last Year of *Nero's* Empire, when he return'd from *Corinth*, where he endeavour'd to cut the *Isthmus*, and to unite the two Seas, so as that there might be a Communication between the Bay of *Corinth* and that of *Megara*: You have the Fact described at large by the Compiler of *Dio* and *Suetonius*, as also *Nero's* Return to *Rome*, and his publick Entry into the City in the Form of a Musician.

VIII. *Jupiter's* Head naked, with this Inscription, ΟΥΕCΠΑCΙ- L. P.
ANOC. ΝΕΩΤΕΡΟC. *Vespasianus Junior*: The X a Victory, and these Letters, ΣΜΥΡΝΑΙΩΝ. *Smirneusum*. It's w. p. and w. d. in yellow Mettal. Mr. *Wren* has another like it.

The Duke of *Devonshire* has another like this in all Respects, except the X, where, instead of a Victory, there is a Figure in a manner like unto that we find on the *M's*, which have this Inscription, SPES. AVG.

Young *Vespasian*, according to *Suetonius*, was the Son of *Flavius* Sueton. in Domit. cap. 15. *Clemens*, who was the Nephew of the Emperor *Vespasian*, and put to Death upon very light Suspicion by *Domitian*, as soon as he was out of his Consulship: *Domitian* design'd his Sons for his Successors, and therefore raised them to the first Dignities, causing one of them to be named *Vespasian*, whose Effigies is on this *M.* and the other *Domitian*, and some would have them to be Christians as well as their Father: This Passage in *Suetonius* is so clear, that this young *Vespasian* can be no other than the Son of *Flavius Clemens*; and of the two I take him to be the eldest, perhaps 15 or 16 Years of Age: Father *Harduin* is the first and the only Person that has produced this *M.* before me, who, I believe, did not consider it with sufficient Care; P. 733. fol. Edit. for if he had, he would not have made him the Son of *Vespasian* by *Domitilla* his second Wife.

The *M.* was struck by the People of *Smyrna*, in Honour of this Prince, perhaps on the Account of some Military Action, wherein he came off victorious; which is not to be found, that I know of, in any Author, nor what became of him.

ΑΥΤ. ΚΑΙC. ΤΡΑΙΑΝ. ΑΔΡΙΑΝ. . . . *Imperator Caesar Trajanus* L. W.
Hadrianus. *Adrian's* Head crown'd with Laurel; the X *Isis*, with a Fan and *Sistrum* or Timbrel: Before her there is the *Phare* of *Egypt*, and these Letters, L. IH. Anno 18. It's very w. p. with a Green Vernish.

No *M.* like this has been hitherto publish'd, except a very imperfect one in *Tristan*; and you may see in *Patin* one of *Fauslina* the Younger,

Comment.
Hijlor. Vol.
1. p 507.
Cr 606.
Patin
ere p. 207.
Cr 331.
Cr 156.

Younger, and another of *Salonina*, which have only *Isis* veiled; and one of *Adrian*, that has only the *Phare*, which is much better express'd in ours, and being put together with *Isis*, makes me firmly believe it to be the *Phare* of *Egypt*: *Patin* and *Tristan*, in their Explanations, have in a manner said nothing of the foregoing M's; but as to the present one I shall briefly deliver my Opinion; seeing Authors have wrote so little and so confusedly on this Occasion.

See Ste. de
urb.

Lib. 17.

See the Notes
on Stef.

1735.
Voff. in
Mela, p.
271. Edit.
2da.

Several Au-
thors say this
Tower cost
800 Talents
the Building.
Lib. 17.

Lucian, a-
bout writing
Hist. to-
wards the
End.

The Isle of *Pharos* is situated over against the City of *Alexandria*, near *Canopia*, the Mouth of the *Nile*, and was so call'd, according to *Stephanus*, from the Pilot of *Menelaus*, who being stung by a Serpent, was bury'd there: There was a famous Tower in it call'd the *Pharo*, as well as the Island; concerning which, these are the Words of *Strabo*. *Turrim habet multis tabulatis excelsam, & albo lapide mirifice structam, eodem nomine quo Insula*: From it all Sea Watch-Towers had afterwards their Names, as the *Cyprian*, *Pontick*, *Ostian*, &c. *Pharos*. This Tower is reckon'd to be the First of the Seven Wonders of the World by *Epiphanius Hagiopolita*, who says it was 1836 Roman Feet high: *Est autem coagmentata vitro & plumbo in altitudinem trecentum sex ulnarum, sive orgyarum*. *Vossius* looks on it to be a ridiculous Opinion, that it should be supported by four Crabs of Glas: Our M. shews it was a square Building, and adorn'd with Five Statues, which were probably made of Brass; the lesser ones on each of the four Angles serv'd for Lights to Sea-faring Men: This was erected by *Ptolomy Philadelphus*, King of *Egypt*, which, by a large Bridge, had Communication with the City of *Alexandria*; and he employ'd the most famous Architect of *Greece*, and his Confident, in this Work, according to *Strabo*, who calls him *Amicus Regum*, and allow'd him to put his own Name in this Inscription, as perform'd by a *Greek* upon it; *SOSTRATUS. GNIDIUS. DEXIPHANIS. FILIUS. DIIS. SERVATORIBVS. PRO. NAVIGANTIBVS*; notwithstanding *Lucian* affirms that he cut his own Name on a Marble, which after was pargetted over, and the Work coming to be destroy'd by time, the Name of the Architect came to be discover'd, which shall last for ever.

But to return to our M. I say as to the *Colossus*, in the Form of a Woman, that stands in the Middle on the Top of the Tower; that tho' it seems uncertain whether it be a tutelar Deity of the *Egyptians*, of the *Pharo*, or of Sailors; yet by the Words *Dijs servatoribus*, we may understand any one of them; but those adjoining, *pro navigantibus*, determines me to believe it to be some Deity that presides over the Prosperity of Commerce by Sea: Nevertheless this does not hinder me to imagine that it represents good Fortune, as that of *Anzius*: But it is well known that one of the Deities, which the *Phenicians*, the Inventors of Navigation, look'd upon as efficacious in Dan-
gers

gers by Sea, were called *Cabiri*, that is Powerful Gods, *Dii Potes*, in conformity to the Explanation of *Varro* and *Tertullian*, or *Dii Pateti*, which, according to *Suidas* and *Herodotus*, were wont to be placed for Guardians upon the Poops of Ships; and they were so call'd in the *Phœnician* Tongue from the *Hebrew* Word *Batach*, by changing the B into P, which signifies *confidere* & *securum esse*; from whence comes the Word *Batachan*, which denotes Letters of safe Conduct, according to *Bochart*. And as among the *Cabiri*, which certainly were worshipped in *Egypt*, and for which we have the Authority of *Herodotus* in the Place before quoted, the *Phœnicians* held in the highest Veneration the Goddess *Ceres* under the Name of *Ax-ieros*, i. e. *Possessio mea terra*; so she was also among the *Egyptians*, for which we have these Words of *Celius Rodiginus*, *In agro Thebano Cereris Caberiae templum fuit, scuti Cabirorum quoque, venerationis multæ in locis illis*; and therefore it would be very proper she should be placed here, where there was so frequent and such a considerable Trade for Corn, of which she was the Inventress, and with which *Egypt* chiefly abounded, from whence several Countries were supply'd with it. Neither is the Distinction of Torches wanting, with which she went in search of *Proserpina*, while you see on each Side of the Tower two Lanthorns supported by uniform Statues, which without doubt were placed there for *Castor* and *Pollux*, who were also reckon'd among the *Cabiri* and Favourers of Sea-faring Men. But if any contend that the Statue in the Middle represents *Proserpina*, I agree with them, for she is also found to be of the Number of the *Cabiri*; and if so be we should own her for *Luna*, she might very justly have a Place here to give Light with Torches, and we may say with *Statius*,

Lumina noctivaga tollit Pharus æmula lunæ.

Every Body acknowledges that the Figure which directs the Sail towards the *Phare*, and holds a *Sistrum* in her Right Hand, is *Isis*, which seems to depart from *Pelusium*, of which she was the Foundress according to *Bochart*, and to come to this Island, and she had the Name of *Pharia* from her Temple here, and thus we find her call'd *ISIS* P. 296. *PHARIA* on the Coin of *Julian* the Apostate. Neither is it without a particular Reason that she stands with her Face to the West; for of the two Ports formed by this Island on each Side, that to the East is the largest, deepest, and safest, from whence she might serve for a Guide to Mariners; and thus says *Strabo*, *Qui ex dicta Turrim ingres-* Lib. 17. *sum habet, is maximus portus est.*

I have said in the Beginning of this Dissertation, that the M. of *Adrian*, or of *Antoninus Pius*, with the *Phare* of *Egypt*, which we have in *Tristan*, is imperfect, and that because the Tower appears to be of a round Form, upon which there is no more than one Statue;

T

but

but ours is more suitable to what Authors have said of it, and was struck in the 18th Year of the Empire of *Hadrian*, to shew that *Egypt* was sensible of the Benefits received from that Emperor, ten Years before when he visited that Kingdom.

W. X. K. T. AIA. AΔP. ANTΩNINOC. CEB. the Head of *Antoninus Pius* crown'd with Laurel: The X *Hercules* and *Anteus*, and on one Side of him a Club with Spoils, and an S over them. It's of a yellow Metal, but having been in the Fire, it's almost become of a leaden Colour. It's very w. d.

This M. has neither the Name of the City where it was struck, nor any thing else that can afford us Matter to speak of it, except the *Latin* Letter S on the X, of which I cannot imagine the Reason why it should be placed here. I am satisfy'd with having describ'd and exactly engraven it.

D. D. XI, XII. AT. K. A. AΔP. ANTΩ. EYCE. *Imperator Caesar Ælius Adrianus Antoninus Pius*, the Head of *Antoninus Pius* crown'd with Laurel: The X a River lying, and these Letters, ΓΑΛ. ΤΟ. ΠΕCCIN, which shall be explained by and by. It's of a yellow Metal, very w. p. and w. d. The following M. of *Aurelius* being struck in the same Province, the Explanation of it comes in here.

ΑΥΦΑΙΟC. ΚΑΙCΑΡ, *Aurelius Caesar*; the bare Head of *M. Aurelius* with a young Face, different from the other: The X a naked *Mercury* standing, with a *Caduceus*, and these Letters, ΓΑΛ. ΤΟ ΔΙC. ΠΕCCINOYΤΙΩΝ, *Galatarum Tolistobogorum Pessinuntiorum*. It's w. p. and w. d.

Tit. Liv.
lib. 38.

Formid.
de Regn.
ac Temp.
succes.

These two M's appertain to the Province of *Galatia*, which, according to *Livy*, who treats of it at large, is a Part of *Asia*, conquer'd under the Command of *Brennus* by the *Gauls*, who were divided into three People. It was afterwards subdu'd by *Manlius* for the *Romans*, and reduced into the Form of a Province by *Augustus*, after the Death of *Deiotarus*, on whom the Senate had conferred it. To this was another smaller Province adjacent, and united to it, called *Tolistobogia*, of which *Stephen* of *Bizantium* speaks thus; *Tolistobij, gens Galatarum occidentalium, qui ex Celtogalatia in Bithyniam migraverunt. Eratosthenes autem in primo Galaticorum Tolistobogios eos vocat.* And *Strabo* says, *Tolistobogi contermini sunt Bithynis & Phrygiæ Epicteto.* Besides the said Provinces, this M. also makes mention of a City, of which *Stephen* writes thus; *Pessinus, urbs Galatiæ, a Gallo quodam Pessinunte. Aliqui vero ab profluente collis ejus, in quo Marsyas sepultus est.* It was from this City that the Worship of the Mother of the Gods was transferr'd to *Rome*, of which you may read a pleasant Account in *Herodian*; and *Ammianus Marcellinus* also makes mention

Herod. l. 1.
c. 9.
Ammian.
l. 22. c. 22.

mention of it. *Pliny* calls the City of *Pessinunte* the Metropolis of the *Tolistobogi*, and *Strabo*, *Emporium illa regione maximum*. *Plin. l. 5. c. 32.*

These two very rare M's confirm what Authors say, that *Tolistobogia*, the Metropolis of which was *Pessinunte*, came to be subject to *Galatia*; and the River in a lying Posture on the X of the first M. of *Antoninus Pius*, must be the *Sangarius* that comes from *Bythinia* and runs by *Pessinunte*. *Mercury* on the X of the other M. of *Aurelius Caesar*, shews that the *Pessinuntians* were originally *Gauls*, and that they preserved the Worship of that Deity, which those People chiefly ador'd, according to the Authority of *J. Caesar*, *Deum maximè Mercurium colunt*; for *Mercury* is the God of Eloquence according to *Plato*, which the *Gauls* always study'd, if we believe *Portius Cato*, *Ple-
raque Gallia duas res industriosissime persecuta, rem militarem & ar-
gutè loqui*; and *St. Jerom* says that *Gaul* always abounded with valiant and eloquent Men. *De Bello Gall. l. 6. Plato in Phedr. calls Mercury Patro-
Literarum. L. 4. Orig.*

XIII. ΑΤΡΗΑΙΟC. ΚΑΙ. CEB. ΕΥCΕΒ... *Aurelius Caesar Augusti Pii Filius*, the young Head of *M. Aurelius* crown'd with Laurel: The X the Head of a Woman tower'd, with these Letters, ΚΑΙCΑΡΙΑC. ΛΙΒΑΝΟΥ. ΕΝΥ. *Cæsareæ Libani anno 458*. It's w. p. and pretty w. d.

There were several Cities call'd *Cæsarea*, but it is not easy to find out this of *Libanus*, where our most rare M. was stamp'd; for it does not suit with any City of that Name unless with that at the Source of the *Gordianus*, which was call'd *Cæsarea Augusta*, *Cæsarea de Philippi*, and *Panea*, as may be seen upon M's, and by a long and exact Description given us by *Cardinal Norris*; but there are so many Objections that arise against it, that I cannot by any Means give into it. In the first Place, all the Epochs of *Panea* appear to be always stamp'd from the Year of *Rome 751*, or thereabouts; whereas in this of ours it's taken from the ancient one of the Kings of *Syria*, which began in the Year of *Rome 442*: And tho' it may be urg'd, that we are not without an Example that several Cities in *Syria* made use of the ancient and modern Epoch, yet there is no Example that this was done under the same Emperor, notwithstanding we find one M. of *Cæsarea Panea* in the Reign of *M. Aurelius* with the Year 172 upon it, which refers to the modern Epoch. Besides, it's not to be believ'd that it should under that same Emperor, in whose Time it had the Title of sacred and inviolable (as may be seen by the M's above-named) abandon all its Prerogatives, and be simply call'd *Cæsarea Libani*; but as we find no M's of *Panea* extant before the Year 172 with such Titles, we may venture to say it was not declared sacred and inviolable before that Year, which was that of *Rome 922*, and therefore it could not be used on ours, because it was struck about 20 Years before, or there-

De Epoch. Syromac. Diff. IV. §. 4.

Ibid. Diff. II. §. 3.

See the Greek use of Vaill. p. 274.

abouts. But how can we consent to make use of the Name of *Cæsarea Libani*, when the Spring head of the *Gordian* and Mount *Panius* adjoin to the said *Cæsarea*, which are distant enough from *Libanus*, *Antilibanus* lying between them? We are therefore obliged to say that there must be another *Cæsarea* in *Libanus*; but what? Geographers are silent about it; but the M. cannot lye. Let us then examine into the Probability of it, and we shall undoubtedly meet with a *Cæsarea* in *Libanus*, tho' Authors make no direct Mention of it.

There was a City call'd *Arca* in inland *Phœnicia*, situate, according to *William* of *Tyre*, at the Foot of Mount *Libanus*, which was founded by *Arcus* the Son of *Canaan*, as *Isidorus* witnesseth, and lay between *Antander* and *Tripoli*, 32 Miles distant from the first, and 18 from the other, conformable to the Itinerary of *Antoninus*. *Lampri-dius* says *Alexander Severus* was born in this City, wherein there was a very famous Temple dedicated to *Alexander* the Great; and *Aurelius Victor* speaking of the same Emperor, shews us very plainly that the said City of *Arca* was the *Cæsarea* of *Libanus* which we are searching for, in these Words, *Aurelio Alexandro, Syriae orto [urbe] cui duplex, Cæsarea & Arca, nomen est.*

Etymol. lib.
15. cap. 1

ibid. c. 5.

B. 381.

The Cæsars
of Julian,
p. 372.

The People of *Arca* had therefore a great deal of Reason to continue the ancient Epoch of the Kings of *Syria*, because they had such a famous Temple here dedicated to *Alexander* of *Macedon*, from whence the said Kings deduced their Origin; and I am of Opinion it had the Name of *Cæsarea* from *Julius Cæsar*, when he passed from *Alexandria* into *Syria*, and from thence into *Pontus*, as we are inform'd by *Suetonius*, and was perhaps kind to it, because he boasted of his Extraction from *Venus*, which Goddess was generally worship'd in the Countries round about Mount *Libanus*; from whence the handsome Women of *Heliopolis* came to be call'd *Libanotides*, according to *Bochart*, who will also have it that *Venus Arcitides* was thus denominated from the said City of *Arca*. I do here only offer my Conjecture, and know very well, that the only M. of this City hitherto known, is that which the most learned *Spanheim* says he remembers to have seen recorded in *Pyrrhus Ligorius*, which was struck in the Time of *Tiberius* with this Name, ΑΡΚΑΙΩΝ. Hence it appears that this City was not then call'd *Cæsarea*, tho' it might make use both of the one and the other Name, as may be inferred from the Passage above quoted out of *Aurelius Victor*, and as also may sometimes be seen on M's.

This M. was therefore struck in the City of *Arca*, call'd *Cæsarea Libani*, to distinguish it from others of the same Name; and the tower'd Head on one Side shews it to have been the capital City in those Parts. The Epoch ENT, Anno 458, shews us it was done in honour of *Aurelius Cæsar*, even in the Life-time of *Antoninus Pius*, in the Year
of

of Rome 899, which was the Eighth of *Antoninus*, when *Sex. Erucius Clarus* and *Cn. Claudius Severus* were Consuls; and *M. Aurelius* being very young, he had yet no other Title than *Cæsar*, and so I read the Inscription, *Aurelius Cæsar Augusti Pii Filius*.

XIV. ΑΥΤ. ΚΑΙ. Μ. ΑΤΡΗΛ. ΑΝΤΩΝΕΙΝΟC, *M. Aurelius's* W.
Head crown'd with Laurel: The X a Temple with four Columns, within which you see three Goddesses, and this Inscription, CΤΡΑ. ΚΛΑΥΔΙ..... ΑΠΟΛΛΩΝΙΑΤΩΝ. This Medallion is w. p. but m. w. It weighs 528 Grains *English*.

Stephen of Byzantium reckons 25 Cities bearing the Name of *Apollonia*, and this makes it very difficult to distinguish in which of them this Medallion was struck, which we have in *Vaillant* with these Letters as a Supplement to mine, ΕΠΙ. ΚΛΑΥΔΙΟΥ. ΡΟΥΦΟΥ. ΑΠΟΛΛΩΝΙΑΤΑΝ. He takes it to belong to *Apollonia* of *Licia*, without giving any Reason for it. — As for my self, I suppose it was coin'd at *Apollonia* near *Epirus* upon the *Ionian* Sea, seeing *Pausanias* in the Beginning of his *Elea* says that those People erected several Statues in the Neighbourhood of *Hippodamia*, among which there were those of *Thetis* and *Aurora*, which probably are two of those set up in the Temple: Besides, the largest, which is in the Middle, shews us by the Apple she has in her Left Hand that it is *Venus*, and it's reasonable to believe that these were their particular Deities. The said Author treats at large of the *Apolliniati*, and from an old Inscription proves that their City was founded by *Apollo*, and stands on the Shoar of the *Ionian* Sea contiguous to *Epirus*, as aforesaid.

XV. ΚΑΒΙ. CΥΡΙΩΝ, *Cabirorum Syriorum*; two young naked Heads with Stars over them, and with a Palm-tree in the Middle: On the other Side two bearded Heads, and some Letters which cannot well be read. It's not very w. p. and but m. w. F.

This only M. was struck by the People of *Syria* in honour of *Marcus Aurelius* and *Lucius Verus*, who are represented by the two bearded Heads on one Side, as some of the Letters yet remaining, which have relation to their Names, make to appear, particularly ΗΡΟC to *L. Verus*, and ΑΥ to *Marc. Aurelius*, and perhaps to the Title of *Augustus*: The other Side has the Effigies of the two Sons of *Marcus*, viz. *Commodus* and *Annius Verus*, represented by the Stars of *Cassiopeia* and *Pollux*, call'd *Cabiri*, as appears by these Letters, ΚΑΒΙ, intermix'd with the Heads, and the Palm-tree, which is a Symbol of *Judea* and *Phœnicia*. It appears by the Fragment we have of *Sancho-niathon* in *Eusebius*, that at *Berytus* a City of *Phœnicia* they worship'd the Gods call'd *Cabiri* from the Hebrew Word *Cabir*, which signifies Grand and Powerful; from whence it's probable this M. was struck.

See Hard.
p. 163. fol.
Edit. G.
Vaillant.

Hist. Ro-
man. l. i.

struck in those Parts. The same Author adds they were the Sons of *Jupiter*, and were also call'd *Dioscouri*. *Dionysius* of *Hallicarnassus* and *Macrobius* will have the *Penates* or Household-Gods which *Eneas* brought to *Rome*, to have been these *Dii Potentes* call'd *Cabiri*: The first of these Authors gives an exact Description of them.

It may be further observ'd that *L. Verus* dy'd in the Life-time of *Aurelius*, in the Year of *Rome* 923, wherein also dy'd the above-named *Annius Verus* at the Age of seven, of a Tumour under his Ear, and *Commodus* at that Time was about nine Years old, as we learn from the Epitomizer of *Dio Cassius*, who makes him not to exceed the Age of eighteen when *M. Aurelius* his Father dy'd, which was the Year of *Rome* 933. We must therefore necessarily conclude that this *M.* was struck before the Death of *Lucius* and *Annius Verus*; which is not only very manifest from the most rare Head of *Annius*, but from the Name of the *Cabiri* insculpted thereon, which proves that the *Dioscouri* were so call'd, as also that the whole Imperial Family was set forth thereby.

K. XVI. The Head of *Antoninus Pius*: The X the Head of *Faustina* the younger, and of *M. Aurelius* young, between whom there is a Palm-tree as before.

This *M.* ought to be plac'd among those of the *Antonines*, but as the Letters are quite worn out, I thought it best to place it here, so as that it may be explain'd by the former. I believe it was coin'd upon the Marriage of *M. Aurelius* and *Faustina*.

M. XVII. *FAVSTINA. AVG.* the Head of *Faustina* the younger: The X a Woman standing with a Bushel on her Head, and these Letters round her, *ANN. CCVII. C. I. A. CINOPE*. It's w. p. and m. w.

Ap. Alex-
an. de Bell.
Mithri.

Sinope is the chief City of *Pontus* near the Sea-side. *Appian* says it was enlarg'd and beautify'd by *Autolicus* the Companion of *Hercules*, driven thither by a Storm, for whom the People erected a Statue in their Theatre. He adds, that the said *Autolicus* appear'd in a Dream to *Lucullus* when he conquer'd it; who after he had taken it, in Imitation of *Alexander*, set it at Liberty, and allow'd the People to live under their ancient Laws. *Strabo* will have it that the last *Mitbridates*, call'd *Eupator*, was born and bred up in this City, and that he made it the Metropolis of the Kingdom, and that afterwards *Julius Caesar* made it a *Roman Colony*.

In Colon.
Ton. 2.
p. 42.

The Letters *C. I. A. CINOPE. ANN. CCVII*, according to *Vailant*, are to be read thus, *Colonia Julia Aurelia Sinope anno 207*; from which it plainly appears it took the Name of *Aurelia* under *M. Aurelius*,

Ius, and not under *Caracalla*, as the said Author imagines, who treats *Vaill ib.*
at large of it. *Tom. I. p.*

The Figure of a Woman standing on the X is that of an *Egyptian* *161. 6.*
Goddeſs, which is often to be ſeen on M's of this Colony, and I take *93. 6.*
her to be *Iſis*. *Vaillant* under *Gordianus Pius* produces a M. with the *Colon. Tom.*
Head of *Serapis*, and theſe Letters, *CRIFS*, &c. the reading of *II. p. 149.*
which very much confounded *Trifan*, but the ſame were afterwards *See Trif.*
explain'd very judiciously by the ſaid *Vaillant* thus, *Colonia Romana* *V. 2. p.*
Julia Felix Sinope. *508.*

The M's of the ſaid Colony, which according to *Vaillant* was
founded in the Year of *Rome* 705, are very great Rarities; to which
Year if we add our Epoch 207, it will appear this was ſtruck in the
Year of *Rome* 912, in the 12th Tribuneſhip of *Aurelius*, when *Plau-*
tius Quintillus and *Statius Priſcus* were Conſuls.

Of all the M's hitherto recorded of this City the Name is with an
S, tho' in ours it's with a *C*, that is, *Cinope*; but this is not to be won-
der'd at, becauſe it is well known the *Greek* Cities in the Time of the
Emperors made no Scruple of changing the *Σ* or the *Latin S* into a *C*,
and they pronounc'd the ſaid *C* in the ſame manner as if it were an *S*.

XVIII. ΑΥΤΟ. Κ. ΑΙ. Μ. ΑΥΡΗ. ΚΟΜΟΔΟC. *Commodus's Head* *W.*
crown'd with Laurel, with the firſt Down upon his Chin: The X a
Chariot drawn by four Horſes, and drove by the Emperor, before
which goes a Soldier carrying a Standard upon his Shoulder, and a
Trophy behind, with theſe Letters round, ΕΠΙ. CΤΡΑ...ΕΜΟΥ.
ΜΕΝΕΜΑΚΟΥ. ΜΥΤΤΙΑΙΝΑΙΩΝ. This Medallion is as large as
the laſt, of a yellow Mettal with a black Varniſh. It has been w. p.
and w. d. It weighs an Ounce and 216 Grains *Engliſh*.

There is one like this among the M's of the *French King*, but under
another Magiſtracy, and without any Explanation.

Geographers have treated ſufficiently of *Mitilene* a famous City in
the Iſle of *Lesbos*, where this M. was ſtruck. — When *Commodus*
was choſen Emperor he was in *Pannonia*, where a little before *M.*
Aurelius his Father dy'd; and being ſeduc'd by the Flatteries of ſome
of his Courtiers, and weary of marching in the Barbarians Country,
determined ſuddenly to return to *Rome*, leaving ſo many Troops on
the Banks of the *Danube* as were ſufficient to conquer Part of the E-
nemy's Country, and who afterwards made Peace with the reſt, which
they bought with Money. *Commodus* being transported with youthful
Ardour, travell'd with great Expedition, and paſſing through the Ci-
ties that were in his way in a magnificent Chariot, was receiv'd every
where with loud Acclamations and Feaſts, but much more when he en-
ter'd *Rome*, where he was receiv'd by the Senate and People with
Crowns of Laurel and Flowers, as *Herodian* informs us. I believe it *Herod. l. 1.*
Was

was upon this Occasion that the Citizens of *Mitilene*, being not able to do the Emperor this Honour in Person, were willing to shew their Rejoycings upon this pretended Victory, and to express a Triumph on this M. that they might, as well as others, flatter that Prince, whose Beard began then first to appear on his Chin, as the same Author informs us.

R. A. XIX. IMP. CAES. P. HELV. PERTINAX. AVG. the Head of *Pertinax* crown'd with Laurel: The X the Figure of the Emperor afoot, reaching out his Right Hand to a Woman holding a *Cornucopia*, with this Inscription, FORTVNAE....SC. It's w. p. and w. d. in fine Brass.

This most curious M. of *Pertinax* has not hitherto been known to Antiquaries with this X, by which I presume is meant, that this Prince having been born in *Alba Pompeia*, a City of *Liguria*, of ignoble Parents, according to *Xiphiline*, was so much favour'd by Fortune, that gives him her Right Hand, as to be advanc'd to the highest Dignity in the Empire. The Letters round, which cannot be entirely read, Ifancy ought to be these, FORTVNAE. AVGVSTI.

XX. TITIANH. CEBACTH, *Titiana Augusta*; the Head of *Flavia Titiana*: The X *Pertinax* on Horseback, with these Letters, ΜΥΤΙΑΗΝΑΙΩΝ, *Mytilenæorum*. This curious M. is of fine Brass, and there are three of them in *England*, from which I have drawn this; one of them belongs to the Earl of *Pembroke*, the other to the Earl of *Winchelsea*, and the third to the famous University of *Oxford*.

Titiana the Wife of *Pertinax* was the Daughter of *Flavius Sulpicianus*, and according to *Capitolinus* was declar'd *Augusta* the same Day her Husband was saluted *Augustus*, which was the first of the Year, tho' without the Consent of *Pertinax*. She was a lewd Woman, and the same Author says she prostituted her self to a Musician. The two only M's to be seen of this Empress, according to *Vaillant* and *Morelli*, are of midling *Egyptian* Brass, one of which belongs to the *French King*, on which there is a Victory holding the Laurel, and L. A. Anno primo; and the other to the Grand Duke of *Tuscany*, that bears a Ship and a Sail with the same Epoch: But ours are much more conspicuous, not only for being of fine Brass, but much better perform'd, the same having been struck in *Mytilene* the Capitol of *Lesbos*; as also because we see on the X the Emperor on Horseback, whose Physiognomy can be very well distinguish'd, especially on that belonging to the Earl of *Winchelsea*, by which I think he is represented going to the Army to have his Election approved, according to *Herodian*.

Vaill. Greek
177. Mon.
rel. Specimen.

In drawing the Head of *Titiana*, I have used the utmost Diligence to make it like, and if it be compar'd with those already publish'd, there will appear to be a great deal of Difference as well in the Head-dress as in the Profile. The Countermark with the Harp under the Coin of *Titiana* is to be seen on my Lord *Winchilsea's* M. and it may be further observ'd that *Apollo* was the tutelar Deity of *Mytilene*, by the famous Temple erected without that City for *Apollo Maloentis*, as *Thucydides* in his Third Book does affirm.

XXI. *IVLIA. AVGVSTA*, the Head of *Julia* the Wife of *Se. L. W. verus*: The X the Figure of a Woman standing, with a Spear in her Right Hand, holding up her Robe in her Left, with these Letters, *NOBILITAS*. It's very w. p. being cover'd with a Leaf of Silver, but it's Brass within.

The Head of *Julia Pia* is common; but *Nobilitas* on the X is not recorded of any Woman by *Mezzabarba*, whence it is not only exceeding rare as to *Julia Pia*, but all other Empreſſes. The Title of *Nobilitas* was annexed to that of *Pater Senatus*, and therefore *Commodus*, who was the second that had it, had also that of *Nobilissimus*; and this leads me to observe that the said *Julia*, of whom we find M's with the Titles of *Mater Augustorum*, *Mater Senatus*, *Mater Patriæ*, was also call'd *Nobilissima*, and so the Word *Nobilitas* comes to be on this X. We may moreover add in this Place, that we may suppose her to be descended from the ancient Kings of *Emesa*, *Samphiceramus*, and his Son *Jamblicus*, mention'd by *Strabo*, who perhaps might be the Ancestors or Kindred of a certain King named * *Soemus*, of whom *Josephus* speaks, as also *Tacitus*, who calls him King of the *Itureans*, inhabiting the other Side of the *Gordianus* under *Antilibanus*; and may it not happen that *Mesa* the Sister of *Julia* might call her Daughter *Soemia*, according to his Name? because *Lampridius*, speaking of this Empreſs, has these Words, *Siquidem [ut Marius Maximus dixit in vita Severi] nobilem Orientis mulierem Severus, cujus hanc genturam esse compererat ut uxor Imperatoris esset, adhuc privatus & non magni satis loci, duxit uxorem. Aurelius Victor* adds she was the Daughter of a Priest of the Sun named *Bassianus*.

Strabo lib. 16.

Bell. Jud. l. 2. c. 35. Tacit. l. 12 c. 13.

* Photius mentions King Soemus the Son of Acmenides, the Grandson of Ar-

faces, who lived in the Time of M. Aurelius. *Jamblic. apud Photium Bibl. p. 244.*

XXII. *IOY. ΔΟΜΝΑ. CEB.* the Head of *Julia Domna* as above: *H. S.* The X a Victory with a Palm-branch and Laurel, with these Letters, *A. CEB. CE. EAETOF. E. H. Lucianæ Septimianæ Severianæ Eleutheropoleos Anno 8.* It is very w. p. and m. w.

The City of *Eleutheropolis*, where this singular M. was struck, is in *Palestine*, called by some also *Phœnicia*, and according to *Antoninus* 20 Miles distant from *Jerusalem*, and 24 from *Ascalon*. *Cellarius* does not

Tom. 2. p. 579.

not think it to be very ancient, and declares he cannot find the Origin of it, nor any ancient Author that mentions it. I am apt to think it might have been founded, or at least rebuilt by *Severus* himself, because he was willing to honour it with all his Names, viz. *Lucia Septimia Severa*, a thing never done by him to any other City; for *Taviana* in *Galatia*, *Egea* and *Tarsus* the Metropolis of *Cilicia*, *Laodicea* the Metropolis of *Syria*, and *Amasia* the Metropolis of *Pontus*, had no more than the single Name of *Severiana* from this Emperor. If *Eleutheropolis* was in Being before *Severus's* Time, it must have been one of those that sided with him against *Pescennius*, who for that very Reason cut in Pieces the Inhabitants of *Laodicea*, and entirely destroy'd the City of *Tyre*, as we read in *Herodian*: He might also serve other Cities so, which *Severus* might afterwards be oblig'd to be kind to, and this probably having suffer'd more than others, he was willing to distinguish it by conferring greater Honours upon it. We have likewise Reason to believe that the People of *Palestine* hated *Pescennius*; for having once petition'd him to remit the Taxes, he gave them, as *Spartian* tells us, this Answer, *Vos terras vestras levare censone vultis; ego vero etiam aerem vestrum censere vellem*. This is a sufficient Reason why the greatest Part might side with *Severus*. As to the Occasion of striking this M. I say it could not certainly be when *Spartian* says, *Palestinis pœnam remisit, quam ob causam Nigri meruerant*, which was a little after *Caracalla* had been made *Cæsar*, in the Year of *Rome* 949, and the Third of *Severus*, but rather after the Victory over the *Parthians*, pointed at by the X, in the 8th of his Empire, when he was Consul with *Caracalla*, when both of them were in *Syria* about the Year of *Rome* 955; which is confirm'd by the Words of the same Author, *In itinere Palestinis plurima jura fundavit: Judæos fieri sub gravi pœna vetuit*. Whether it was done at the Request of his Wife *Julia*, who was a *Syrian*, or for the Reason before given in respect to *Pescennius*, I will not pretend to determine: But to come to a Closure, you are to understand that *Eleutheropolis* was a capital City in *Palestine*, according to *Ammianus*, *Ultima Syriarum est Palæstina, Civitates habens quasdam egregias, nullam nulli cedentem, sed sibi vicissim ad perpendicularum æmulas; Cæsaream, quam ad honorem Octavianii Principis exædificavit Herodes, & Eleutheropolin & Neapolin, itemque Ascalonem, Gazam, & Juliam ævo superiore extractas*; and *Suidas*, when he mentions one *Marianus*, who flourish'd under the Empire of *Anastatius*, writes yet of it more distinctly, thus, *Patre ejus [Roma] Eleutheropolin, quæ una est ex Primæ Palæstinæ civitatibus habitandi causa profecto*.

W. XXIII. ...ANTONINOC. KAICAP. the Head of young *Caracalla* bare: The X *Bacchus* standing with a Spear in his Left Hand and a Vase

Vase in his Right: He has a Tiger near him, and this Inscription, ΚΑΙ CΑ-
ΡΕΩΝ. ΚΙΒΥΡΑΤΩΝ. *Cæsarensium Cibyratarum concordia*. This Me-
dallion is ill done, with a black Vernish, and weighs 504 Grains English.

There are three *Cæsarea's* to which this Medallion may be ascribed;
but it does not seem to suit with that in *Cappadocia*, because it is always
distinguish'd from the others by Mount *Argæus*; nor yet to that of *Ci-
licia*, because it is call'd *Anazarba*; and therefore I cannot but take
notice that *Vaillant* has prudently ascrib'd to *Cæsarea* in *Bythinia*, a ^{In his Greek}
Medal of the second Size of *Caracalla*, in Concord as above, but ^{M's p. 102.}
with a different Symbol: This *Cæsarea* is so little known to Geogra-
phers, that they cannot trace the Situation of it. *Bacchus* on the X
makes me believe it to have been near *Nice* the chief City of *Bythi-
nia*, of which we have M's with this Inscription, ΔΙΟΝΥCΟΝ.
ΚΤΙCΤΗΝ. ΝΙΚΑΙΕΙC. *Dionysum conditorem Nicæenses*; and with ^{Ibid. p. 44}
another thus, ΔΙΟΝΥCΟC. ΝΙΚΑΕΩΝ. *Dionysus Nisæorum*; from ^{p. 54, c.}
whence it is probable that the neighbouring Parts had the same Wor-
ship: As to the City *Cibyra* in Amity with her, *Strabo* speaks thus,
after he has treated of *Antioch*, which is on the West-side of the Ri-
ver *Meander*: *Australia, Cibyra ea quæ magna est, &c.* and a little far-
ther, *Cibyrei à Lydis dicuntur profecti qui Cabalensem agrum tenue-
runt*. It's a City of *Phrygia* near the River *Lycus*, which falls into
the *Meander*. ^{35, 38, &c.}

XXIV. ΑΥ. ΚΑΙ. Μ. ΑΥ. ΑΝΤΩΝΕΙΝΟC. The Laureated W.
Head of young *Caracalla*, with a Bust: You see a Counter-mark be-
fore it, wherein there is an *Ephesian Diana*: The X is a naked *Apol-
lo* with a *Pallium*, having his Left Hand upon a Harp, and with his
Right crowning an Image of the said *Diana*, which is held in the
Right Hand of a Woman drest, who holds a Scepter in her Left,
with this Inscription, ΕΠΙ. CΤΡ. Τ. ΦΛ. ΗΡΩΠΑΠΙΩΝΟC. ΥΠΑΙ-
ΠΗΝΩΝ. *Sub Prætorè Tito Flavio Hiropapione Hypæpenorum*. This
Medallion is of yellow Mettal, w. d. w. p. and weighs 600 Grains.

Strabo speaks of this City in this manner, *Hypæpeia Civitas est, ex Lib. XIII.*
Imolo in Caystri campum descendenti; and *Stephen* of *Byzantium's* ^{p. 727.}
Words of it are these, *Hypæpa, urbs Lydiæ, condita sub adjacentem*
montem, nempe sub Æpos. Pulcherimas habere mulieres urbem, do-
num Veneris. See *Tristan* who treats of it at large.

The Figure of a Woman standing is *Juno Pronuba*, whom we often ^{Tom. II.}
find upon the M's of this City, as also the *Ephesian Diana*---I believe ^{p. 537.}
this Medallion was struck to compliment *Caracalla*, upon his Mar-
riage with *Plantilla*.

XXV. ΑΥΤ. Κ. Μ. ΑΥΦ. ΑΝΤΩΝΕΙΝΟC. ΑΥΓ. The W.
radiant Head of *Caracalla*, with a Beard; the X a Figure stan-
ding

ding in Armour, that receives an Urn and a Palm-Branch from the Figure of a Woman standing before him, the Inscription, EPI. TIT. AIA. KAPITΩΛEINOY. BYZANTIΩN. *Sub Tito Ælio Capitolino Byzantiorum.* This Medallion is w. p. of a yellow Mettal, very thick, and weighs 552 Grains.

P. 248.

Lib. IV.

c. 11.

Lib. VIII.

Lib. XIX.

c. 20.

Tom. II.

p. 206.

Stephen of Bizantium speaks of this City thus, *Byzantium regia in Thracia, & urbs clarissima ad Propontidem in parte Europæ sita:* These also are the Words of *Pliny*, *Promontorium chrysoceras, in quo oppidum Byzantium liberae conditionis, ante Lygos dictum, &c.* *Justin* will have *Pausanias* King of *Sparta*, to have been the Founder of it; but there is more Credit to be given to *Eustathius*, who says it was founded by *Biza* of *Megara*, because there are M's with the Head of *Biza*, which is a Confirmation of it: Every body knows its new Name from *Constantine* the Great. *Celius Rodiginus* speaks of it at large; and the Compiler of *Dio* in the Life of *Severus* gives an exact Description of it, and says, that *Severus*, after a Siege of two Years, having taken it, took away all its Privileges, which he conferr'd on the City of *Perinthus*, because *Byzantium* sided with *Pescennius Niger* against him; but her Privileges were afterwards restor'd by *Caracalla*, after his Father's Decease, and he also gave it the Name of *Antoniana*; and therefore those People, in Acknowledgment of so many Benefits, struck this Medallion; on the X whereof you have the City of *Byzantium* in the Form of a Woman, with a tower'd Head, to which *Caracalla* restor'd the *Pythian* Games, denoted by the Urn and Palm-Branch, which the Figure in the Habit of a Soldier reaches to the Woman.

W.

XXVI. IMP. CAES. P. SEPT. GETA. AVG. *Geta's* Head crown'd with Laurel; the X a Victory, with this Inscription, VICTORIA. AVGVSTORVM. COL. ANT. S. R. It's w. p. and w. d. with a reddish Vernish, and of a yellow Mettal.

Tom. II.

p. 53.

The said M. was struck in the Colony of *Antioch*, in Honour of *Geta*: *Vaillant* in his Colonies has one like it, which he says is R. R. to whom I refer you for the Explanation of it.

M.

XXVII. ΠΟΥ. CΕΠ. ΓΕΤΑC. Κ. *Publius Septimus Geta Caesar.* The bare Head of *Geta*: The X an *Ephesian Diana*, holding a Spear in her Right Hand, with a Raven on the Top of it; and in the Left a Victory with Laurel, and at her Feet two Oxen lying on the Ground, the Inscription is ΔΕΙΗΩΝ. ΗΞC. *Dienorum, Anno 268.* The same Person has a Leaden one drawn after a M. like it in *Holland*, which has this Epoch CO. *Anno 270.* The M. is w. p. with green Vernish, but m. w.

Forasmuch as that there were several Cities in divers Provinces that bore the Name of *Dia*, in Latin *Dium* or *Dius*; it would be very difficult to know to which this M. belonged; were it not for the Year upon it, which shews us it certainly belonged to one of the ten Cities of *Decapolis* in *Celofyria*, described by *Josephus* and *Pliny*: The Inhabitants repaired and repeopled it, after it was ruined by *Pompey* in the War of *Gadara*; from thence came the Epoch.

Tristan produces a M. of *Caracalla*, and confounds himself very much in his Search for this City; and *Goltzius* gives us no other than an Inscription of one of *Geta's*, as *Harduin* does the same, without making any mention either of the Symbol or the Epoch; which I date from the Year of *Rome* 690, because *Josephus* says *Dium* was restor'd to its ancient Inhabitants by *Pompey*, together with other Cities in the 179th Olympiad, during the Consulship of *C. Antonius*, and *M. Tullius Cicero*, which, according to *Cuspidianus*, agrees exactly with the Year above-named; to which if we add 268 and 270 of our Epoch, it answers the Year of *Rome* 957 and 959; when *Geta* had not yet received the Title of *Augustus*, but had it afterwards in 961.

We may suppose that *Diana*, with her large Breasts on the X, was the tutelar Deity of these People; being represented, in Conformity with the *Egyptian* Worship, with a Bushel on her Head: The Oxen signify abundance of Pasture, and so much the rather, because this City was not far from the *Gordianns*, and that all the Country about this River was very fruitful: The Raven and Victory seem to be an Augury to *Geta*.—We are not without Examples of finding an *Ephefian Diana* upon the M's of *Syria*, *Phœnicia* and *Palestine*, it is often to be seen so; and among the *Greek* ones of *Vaillant*, there is one engraven with these Letters, ΦΛ. ΝΕΑΡΠΟΛΕΩΝ ΚΥΡΙΑΚ. which bears not only the said *Diana*, but also the Oxen as on ours.--- This M. is R. R.

Jos. l. 14. c. 8.

Plin. l. 5. c. 18.

Vol. II. p. 22.

Goltz. Thef. Hard. p. 49.

Jos. in the forecited Place.

De Consul. p. 299.

Edit. Basilæ, 1553.

Appendix Iconum, p. 7.

XXVIII. IMP. CAES. M. OPEL. SEV. MACRINVS. K. AVG. The Head of *Macrinus* crown'd with Laurel, and beardless: The X a Woman sitting with an Altar before her, and these Words, *SECVRITAS. TEMPORVM.* and underneath *S. C.* This is of the same Bigness with the Cut, very thick, of a yellow Mettal, w. p. and w. d.

No body, that I know of, has hitherto publish'd a *Macrinus* without a Beard, as this is; hence we may justly believe that *Macrinus*, when he was chosen Emperor, had no Beard, and that this M. was then coin'd; for I have seen of his M's which had a few Hairs, and others that had a long and thick Beard, which last are the most common: *Herodian* says that *Macrinus*, after his Election, instead of going to *Rome*, tarry'd at *Antioch*, where he did nothing but suffer his Beard to

to grow, that he might be like *M. Aurelius*, whom he imitated in nothing but Externals.

The X you have in *Mezzabarba* among the Silver Coins, but confusedly.

W. XXIX. AT. K. Γ. ΙΟΤ. ΟΥΗΡ. ΜΑΞΙΜΕΙΝΟC. *Maximian's* Head crown'd with Laurel; on the X there are three Figures; one of which is *Castor* or *Pollux*, the other two are *Hercules* and *Bacchus*, with these Letters, ΘΕΜΙCΟΝΕΩΝ, *Themisonorum*: This Medallion is made of yellow Mettal, but ill done, and not well preserv'd: It weighs 336 Grains English.

Stephen of *Byzantium* speaks of *Themissonium* in this manner: *Themissonium Oppidulum Phrygiae, de quo Artemidorus in Epitome*: But *Pausanias* gives us an exacter Account of it, saying, *Themissonium urbs supra Laodicean est: incolunt Phryges*; and he adds that the peculiar Deities of this People were *Hercules*, *Apollo* and *Mercury*, whose Images were placed at the Mouth of a Cave, and from that they were call'd *Spelaitæ*: He also gives the Reasons why they ador'd these Deities.

Father Harduin has one drawn by *Occhus*, with the Head of *Alexander Severus*: The X has three Figures as the last, except that instead of *Bacchus*, it has a *Mercury*: Authors say but little of this Territory, and it's M's are R. R.

W. XXX. ΑΤΤ. Κ. ΔΕΚ. ΚΑΙΑ. ΒΑΛΒΕΙΝΟC. The Head of *Celins Balbinus* crown'd with Laurel, with a Bust; the X a very fine Temple, supported by Six Columns, in which you may see *Hercules* and *Esculapius*, with this Inscription, ΤΑΡCΟΥ. ΜΗΤΡΟΠΟΛΕΩC. *Tarfi Mitropoleos*. This is a very fine Medallion, of yellow Mettal, w. p. and w. d. It weighs 524 Grains English.

Tarsus, the principal City and Metropolis of *Cilicia*, was the first time call'd *Neocora* under *Adrian*, and the second under *Commodus*, as may be seen by the M's which we have in great Plenty of other Emperors, from whom she frequently took her Name: I shall not launch here into a Discourse of her Privileges, this you may see at large in *Bورانوتي* under a M. of *Antinous*: You may also consult *Strabo* L. XIV. about the Praises of it.

The Temple on the X, which is a very fine Structure, and dedicated to *Hercules* and *Esculapius*, must have been either rebuilt or repair'd by *Balbinus*.

The Medallions of this Emperor are R. R. and Antiquaries have taken notice but of one, which the Grand Duke of *Tuscany* has, struck alio at *Tarsus*, but with a different Symbol.

XXXI. ATT. K. M. ANT. TOPΔΙΑΝOC. AVΓ. Gordian's Head W.
 crown'd with Laurel, with a Bust: The X two Figures standing, one
 of which is veil'd, with a Wheel at her Feet; the other has a Cornu-
 copia and Altar before it; both of them reach out the Right Hand;
 the Inscription is this, ΠΕΡΙΝΘΙΩΝ. ΔΙΟ. ΝΕΟΚΟΡΩΝ. ΣΜΥΡ-
 ΝΑΙΩΝ. ΟΜΟΝΟΙΑ. *Perinthiorum bis Neocororum Smyrnæorum*
Concordia. This Medallion is of yellow Mettal, and weighs 408
 Grains.

I do not know of any M. hitherto published of *Smyrna* in Amity
 with *Perinthus*, as the Inscription upon this imports; and therefore
 it's proper I should say something of these two Cities: But as *Smyrna*
 is a City as well known as any in *Asia*, and retains its Name to this
 Day; I shall confine my self to that of *Perinthus* only; concerning
 which I find some Disagreement amongst Authors. *Stephen of Byzan-*
tium uses these Words: *Perinthus à Perintho Epidaurio qui cum O-*
reste militavit; est vero urbs Thraciæ. *Ammianus* will have *Hercules* Amm.
Marc. l. 22.
 to be the Founder of it, in Favour of one of his Companions; and
Tzetzas says it was call'd *Mygdonia* by him. *Zozimus* tells us they
 call'd it *Heraclea* in the Time of *Aurelian*; and *Tristan* will have it
 that it had this Name after the Time of *Gallienus*: *Diodorus Siculus*
 gives a long and exact Description of it. *Vaillant* is of Opinion, that
 it was in like manner in the Time of *Gordianus Pius*, in Amity with
Ephesus, a City near *Smyrna*; between which there was a long Extent
 of Sea, which separates it from *Thrace*, wherein *Perinthus* was situ-
 ated; and we may further observe, that these were three Maritime
 Cities that had a great Trade.

The Figure with the Wheel is ascribed to *Smyrna*, and is taken to
 be *Fortune*; the other with a Cornucopia and an Altar before her, to
Perinthus; and it may be observed, that according to the Descrip-
 tion *Herodotus* gives of it, that this was a very fruitful and pleasant Lib. 16.
 Country, and full of mineral and wholesome Waters.

XXXII. IMP. CAES. M. ANT. GORDIANVS. AVG. Gor- W.
dianus Pius's Head crown'd with Laurel: The X a Victory, with a
 Palm-Branch and Laurel, and these Letters, VICTORIA. DOMI-
 NI. ANTI. COL. S. R. It's of a yellow Mettal, very thick, and ve-
 ry w. p.

This M. is remarkable on the Account of the Inscription, which is
Victoria Domini Antiochenæ Coloniae. The Victory perhaps denotes
 that which *Gordian* obtain'd over the *Parthians*.

Vaillant judges rightly, that the M's of the *Antiochian* Colony, On Colonies,
Vol. II. p.
138.
 which have S. R. that is *Senatus Romanus* upon them, ought to be a-
 scribed to *Antioch* in *Pisidia*.

XXXII.

W. XXXIII. ΑΥΤ. ΚΑΙ. ΙΟΥ. ΦΙΛΙΠΠΟΝ. ΕΥΤ. ΕΥΣ. CΕ. Π. Π.
Imperatorem Cæsarem Julium Filippum Felicem Pium Augustum Patrem Patriæ. The radiated Head of *Philip*; the X *Hercules* struggling with *Anteus* the Giant, and this Inscription, ΤΑΡΣΟΥ. ΤΗΣ ΜΗΤΡΟΠΟΛΕΩΣ. *Tarsi quæ Metropolis*: You may also discern these Letters ΑΜΚΓΡ, which shall be explained by and by: This Medallion is very w. p. and weighs 360 Grains English.

The Inscription about the Head is exceeding singular, first because it is in the Accusative Case, and then because the Title of *Felix* is before that of *Pius*: I fancy the People of *Tarsus*, where it was struck, have made this Distinction, to shew the happy Success *Philip* had in making the Peace with *Sapores*, King of *Persia*, from whom, that he might please the Senate of *Rome*, he most happily obtain'd *Armenia* and *Mesopotamia*, which at first had yielded to him; and perhaps by *Hercules* struggling with *Anteus* on the X, may at the same time be understood *Philip*; and by the other Figure, I mean, that of *Anteus*, the said *Sapores*, who, according to *Zonaras*, was of a Gigantick Stature. Then for the Letters ΑΜΚΓΡ. dispersed here and there; Authors interpret them variously: *Tristan* and *Patin* read them *Amanicæ Ciliciæ*; and as for the ΒΓ. the first will have it to be *Anno II.* and the other ingenuously confesses he does not understand the Meaning of them: *Vaillant* in one place reads it *Metropolis Ciliciæ*, and again, Πρώτης Μόνης Κιλικίων, *Prima sola Ciliciæ*: The first Reading pleases much less than the other, because of the superfluous Repetition of the Word *Metropolis*: The ingenious *Harduin* interprets 'em thus: Αμφότερας Κιλικίας Γερσίας βελόν. *Utriusque Ciliciæ Senatusconsulto*: Tho' this his Opinion has at first View a good Appearance of Truth, when it comes to be scan'd it will not hold; for we find the same Letters on the M's of the City of *Anazarbus*; and the Reasons he gives to defend his Opinion, are but Suppositions: *Vaillant* in speaking of *Anazarbus*, gives us also another Reading of the said Letters, which seems to me to be more probable, and that is, *Tarsi, vel Anazarbi Mitropoleos Primæ solius Ciliciæ*; for we know that both the one and the other of these two Cities contended for Priority, and which should be the only *Metropolis*, and of this we have an Example in the M's of *Ephesus*. *Ephesiorum, qui primi & soli sunt Asiæ*. Again, it seems to me as if they would bear this Reading, Ανχιαλκῆς Μοψουεστίας Κοινόν, *Tarsi Metropoleos Anchiales Mopsuestiæ Communitas*. Βουλῇ Γερουσίας, *Senatus Consulto*; but then we must suppose that *Tarsus* and *Anazarbus*, the two *Metropolis*'s, having laid aside their Contest, were now in Amity; and that as well *Tarsus* as *Anazarbus* could not deliberate without the Consent of the other two eminent and claimant Cities, as being free, and entitled to distinguishing Prerogatives.

I shall

Gr. M's p.
 88, and
 212.

Gr. M's, p.
 251.

Same Place,
 209.

I shall say nothing of the City of *Tarsus*, the same being so well known, that it's needless to write any thing concerning it.

XXXIV. M. ΩΤΑΚΙΑΙ. CEBHPA. CE. *Marcia Otacilia Severa* W.
Augusta. Otacillia's Head; the X three Furies with their Symbols,
 and these Letters, ΛΑΟΔΙΚΕΩΝ. ΝΕΩΚΟΡΩ... *Laodicensium*
Neocori. It is w. p.

This M. was struck at *Laodicea* in *Phrygia*, or, as some will have it, in *Caria*, upon the River *Lycus*: I shall say nothing of this Symbol, the learned *Seguinus* having treated of it under a M. of young *Philip* *Select Coins*. her Son, which has three Furies on the X as well as this.

XXXV. ΑΥΤ. Κ. Γ. ΜΕΚΥ. ΤΡΑΙΑΝΟC ΔΕΚΙΟC. *Imperator* W.
Cæsar Cnæus Messius Trajanus Decius; the Head of *Decius* surrounded with Rays; the X the same Emperor on Horseback, with a Colt in his Bosom, and a Soldier in a menacing Posture standing before it, with this Inscription, CΑΜΙΩΝ. ΠΡΩΤΩΝ. ΙΩΝΙΑC. *Samiorum Primorum Ionia*. This Medallion is very w. p. but m. w. It weighs 300 Grains.

I have been a long time in suspense before I could resolve to say any thing concerning this Symbol: The Colt, which is in the Bosom of this Equestrian Figure, renders the Explanation of the rest so difficult, that I am as it were pent up, and upon the Point of leaving it entirely to the Skill of the Learned: But having read the History of the said Emperor in *Pomponius Lætus*, who is more full of it than any other Author, I have determined to make the following Observations.

This being a Medallion, and having about the Head a great many Titles, tho' not that of *Augustus*, which *Decius* obtain'd afterwards of the Senate, when he came to *Rome*, it makes me believe, that it was struck as soon as the News came to *Samos* of the Election of this modest Emperor, in order to compliment him upon an Action worthy of the greatest Commendations, and not practised by any before him, when he was, contrary to his own Inclination, proclaim'd with Threats by the Army in *Illiricum*, as the same Author witnesseth: *Renuentem ac repugnantem strictis ensibus coegerunt*; and it seems to me to be admirably well represented by those People upon it: For you see plainly the Threats of a Soldier standing before him with his Hand lifted up, tho' in an obsequious manner, with his Head bare, who by his Robe hanging down, his Lance and other Marks of Distinction, appears to be no ordinary Soldier, but a principal Commander in the Army: You may also as to the Effigies of the Emperor, observe a Surprise at the Fact it self; but what puts me more out of doubt, as to the Meaning of the Symbol, is the whimsical Novelty of the Ornament, which, in high Relievo, is to

Vaill. in his
Gr. M's,
p. 169.

be seen on the military Garment of *Decius*, sitting on a Horse, with his Face to the East, which indeed is a strange and capricious Distinction, tho' necessary; for if it were not so, every body would take it at first View for the frequent and common Symbol of *Adventus Augusti*; as even the most skilful *Vaillant* has done in respect to his M. which I take to be every way like unto ours, except it be a little wasted in this distinguishing Part; otherwise he must infallibly have taken notice of it; and therefore I believe it is put here to denote that the Cavalry, the principal Strength of the Army, were upon the Point of Rebelling, if *Decius* persisted to reject their just Demands.

See the Gr
M's, p. 210.

I will not tarry to say any thing of the City of *Samos*, which is very well known, to which *Decius* must have been a good Benefactor; for they struck more M's upon him, than on any other Emperor; and *Vaillant* tells the Reason why it was call'd the Chief of *Ionis*, which Title is also to be seen on the M's of *Gordianus Pius*.

W. XXXVI. The Head of *Volusian* crown'd with Laurel, with Letters confusedly express'd about it; of which I shall speak by and by; the X an Eagle, with this Inscription, *COLonia AVGusta TROadensis*. It is very w. p. and m. w.

See Zosi-
mus, lib. 1.

It will not be out of the Way, nor without particular Advantage, if we make some Observations upon the extravagant Inscription upon this M. which serves to prove the Negligence sometimes of the Mint-Masters, which however may in some measure be excused, if we consider the Calamity of the Time wherein the *Scythians* and *Persians*, not only entirely wasted the Country of *Troas*, but even all *Asia*: We see in the Letters about the Head a certain equal Distance, which seem to compose as it were one Word only without any Points of Distinction; and the Letter *S*. which is wanting at the End, is superfluously doubled in the Name of *Volusian*: The Title of *Augustus* is omitted, and indeed might easily be express'd by the *A*. it self set down before the *F*. Lastly, the corrupted Name of *IOLVSSIANVS*, gives us to understand that the Υ on the original Word $\Upsilon\omicron\lambda\omicron\Upsilon\omicron\kappa\iota\alpha\nu\omicron\varsigma$ was taken by the Engraver, who was only skilled in the *Greek* Tongue, for the *Latin I*, according to the Sound it has, when it is pronounced as a pure Vowel; from all this we may justly infer, that instead of a just and perfect Inscription, *IMP. C. VIB. GA. FIN. VOLV-*

NumisImp.
Tom. 2. p.
351. Gr. in
Colon. Vol.
II. p. 220.
P. 841.
fol. Eur.
In Col.

SIANVS; that is, *Imperator Caius [non Caesar] Vibius Gallus Finnius Volusianus*, they made the corrupt and imperfect one you see upon this M. I am not of the Opinion that *FIN* should be read *Finnicus*, for a Title, as *Vaillant* does, but for the Name *Finnicus*; and I am more pleas'd with Father *Harduin's* reading on this Account, because it is not usual to put the Title before the Name upon M's. As
to

to Troas*, you may see *Vaillant* under *Trajan* and other Emperors, as also *Aquila*.

* *Wem. 3^d*
observe that
this was not
old Troy;

nor that of Alexander, situated between the two Promontories of Sigeum and Lectum; but new Troy, distant about 4 Miles from the old destroy'd one, tho' that of Alexander and this also were in Phrygia.

XXXVII. ΑΥΤΟΚ. ΚΟΤΑΠ ΑΝΤΩΝΙΝΟC. CΕ. *Imperator L. P.*

Sulpitius Antoninus Augustus. A young Head crown'd with Laurel; the X a Temple supported by Six Pillars, wherein there is a Stone half Oval, and these Letters round, ΕΜΙCΩΝ. ΚΟΛΩΝΙ. ΕΞΦ. *Emisenorum Colonia anno 565*. It's made of fine Brass, of the same Bigness with the Cut, and at first belonged to *M. Masson*.

Behold, kind Reader, I present you with the Cut of a M. done with all the Care imaginable, being a most rare, and I verily believe the only Coin of the sort extant, the same being very w. p. and genuine; I take the Head to be that of an Emperor, and not of a Tyrant, called *Sulpitius Antoninus*, of whom no Author makes any mention; and by the Epoch 565 on the X, we are given to understand he lived in the Year of Rome 1006, according to the Computation of the most celebrated Cardinal Norris, which exactly agrees with the first Year of *Valerian* and *Gallienus*, in which *Emilianus* was slain: Moreover, it shews us he reign'd in Syria, seeing there is on the X the Temple of the Sun called *Elagabalus*, represented by the half Oval Stone in it, which was in the City of *Emisa*, made a Colony by *Caracalla*. But who was this *Sulpitius Antoninus*? *Zosimus* is the only Author that barely names two *Antonines* that were Tyrants; one under *Alexander Severus*, who was elected by the Soldiery, after they had slain the *Præfectus Pretorio Ulpian*, and afterwards fled to some Place, and was no more heard of; the other was under *Gallienus*, who may be ours; but I cannot affirm the Certainty of it; for that Author writes thus: *Gallienus returning to Italy to drive out the Scythians, and Cecrops dying at the same time, Aureolus and Antoninus, with many others, took up Arms against him, and all of them, except Aureolus, were punish'd for their Sedition*. Is this therefore sufficient to let us know he was the same *Antoninus*? Not with Certainty; but the M. gives us room to form a Compendium of the History of that Emperor supported by some Conjectures already made, founded upon the Probability of the Fact.

De Epoch.
Syrom. diff.
II. §. III.

See of Oiel.
Thef. p. 182.

In the first place I think this *Antoninus* had some Pretensions to the Empire by his Affinity to *Alexander Severus*, of which he boasted in this manner, That he was the Son of *Sulpitius*, a Man of consular Dignity, who was the Father of *Memmia*, *Alexander's* Wife, and so was the Brother of the said Empress; and I take this *Sulpitius* to be the *Marcianus Caesar* mention'd by *Dixippus*, and I call him *Sulpitius Marcianus*, who was made *Caesar* by *Alexander*, and whom he de-

Lamp. in
Alex. p.
346. *Edit.*
Maire.
Ibid. p. 376.

Lib. VI.

sign'd for his Successor in the Empire; but he afterwards, for just Reasons, caused him to be put to Death, and his Daughter *Memmia* he put away and banish'd into *Africa*, according to *Herodian*. Let us suppose then for once, that our *Sulpitius Antoninus* being yet but young, should retire with his Sister *Memmia*, and pass afterwards into *Syria*, his Kindred's Country, where he was proclaim'd Emperor, perhaps about the Age of 25, as appears by this M. which must then have been struck, and so would be acknowledg'd for true Heir of the Empire; and therefore being called at first *Sulpitius*, the Soldiery added the Name of *Antoninus*, in order to shew his boasted Descent from *Caracalla*, by the Means of *Elagabalus* and *Alexander*, whose Kinsman I take him to be, besides the Marriage of his Sister *Memmia* to that Emperor; for the Name of the Father of *Alexander* as well as of the Father of *Sulpitius Antoninus*, was *Marcianus*.

In the second Place, if what *Zosimus* says is true, who writes confusedly enough, and will have him slain and defeated, when *Gallienus* return'd to *Rome*, which was the very same Year that *Valerian* was taken Prisoner by the *Persians*, and the Year of *Rome* 1012, we must believe that the said *Antoninus* reign'd about Five or Six Years in *Syria*, and such a Space there must be from this Time to the Epoch of our M. and I believe they might be about Six Years when *Alexander Severus* died.

* This City, according to Pollio in Gallienus, was a little after entirely destroy'd by Balista.

Herodian, l. 5. p. 124. Pollian Interpret. Edit. Gryphum.

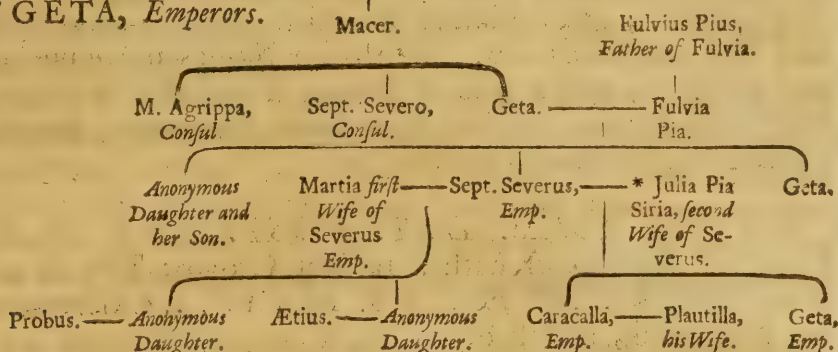
I shall say nothing of the City of *Emisa**, nor of the God *Elagabalus*, seeing Cardinal *Norris* and the learned *Vaillant* have sufficiently treated of them, but content my self to copy a Passage out of *Herodian* concerning that Stone, and let the Reader know the Veneration those People had for it; not either for the Form or the Matter of it, but because they verily believ'd it came down from Heaven, and that the Image of the Sun was naturally impressed upon it; these are his Words, *Lapis est maximus, ab imo rotundus, & sensim fastigiatus propè modum ad conifuram. Niger lapidi color, quem etiam jaçant cœlitus decidisse. Eminent in lapide quædam, formæque, non nullæ visuntur, ac Solis imaginem illam esse affirmant, minime humano artificio fabrefactam.* The Moon afterwards to be seen on the Front of the Temple, would make us believe it to be the same the Emperor *Elagabalus* caused to be carved for a Wife to his God, under the Name of *Urania*, like unto that ador'd by the *Carthaginians*, and perhaps placed by him upon the Temple.

I hope it will not be displeasing to the Reader, to find here the Genealogy of those Emperors, to whom the Family of *Antoninus* was akin: I shall begin with that of *Caracalla*, because of the well-known Relation between *Elagabalus* and *Alexander Severus* and himself, that what has been already said may be the better understood.

GENEALOGY of CARACALLA and GETA, Emperors.

Geta.
Macer.

The Whole is taken out of Elius Spartian.

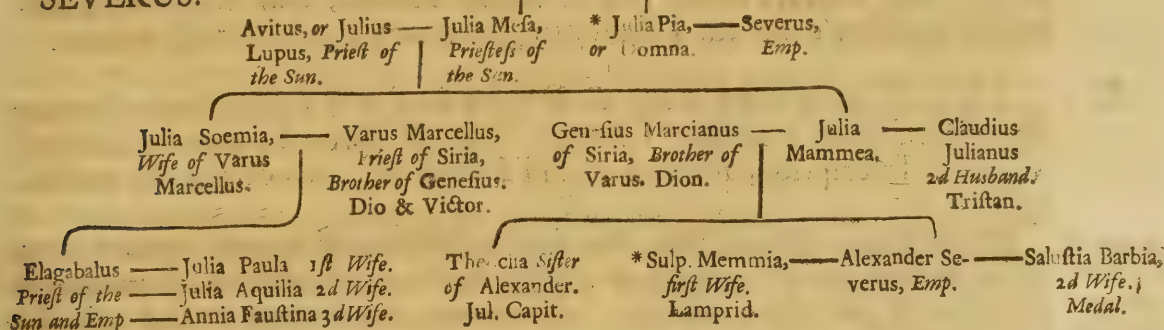


It is to be observ'd that *Spartian*, in the Life of *Severus*, has these Words, *Avus maternus Macer*; *paternus Fulvius Pius fuere*; they ought to be read thus, *Avus paternus Macer*; *maternus Fulvius Pius fuere*; for 'tis certainly a Mistake, and ought to be corrected, the Name on the Father Side being always wont to be placed first, and then that on the Mother Side: Besides, it is very manifest that *Fulvius Pius* ought to be the Father of *Fulvia Pia*.

GENEALOGY of ELAGABALUS, and of ALEXANDER SEVERUS.

Bassianus Priest of the Sun in Siria.
Aurel. Victor.

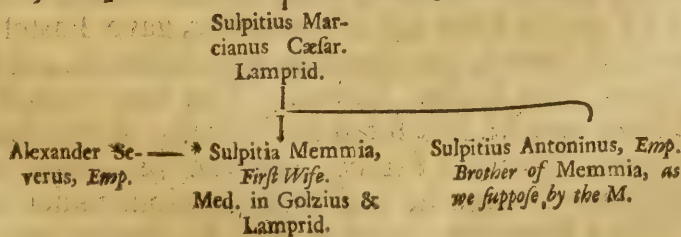
The Whole taken from several Authors that are quoted, and from M's.



GENEALOGY of SULPITIUS ANTONINUS, Emperor.

Catulus.
Lamprid.

Taken from Lampridius and Herodian, as also on Conjectures made upon the M.



I take it for granted that *Sulpitius Marcianus Caesar* was the same as *Varius Macrinus*, Cousin to *Alexander Severus*, of whom *Lampri- dius* speaks *, and I think he should be call'd *Varius Sulpitius Marcia- nus*, and not *Macrinus*. The same Names make me believe that he was of *Syria*, and a near Relation, if not the Nephew, of *Varus* or *Varius Marcellus*, and of *Genesianus Marcianus*, the Fathers of *Elagabalus* and *Alexander Severus*.

* In Alex- and. Vari- um Macri- num affi- nem ejus. p. 385. Edit. Maire.

B. XXXVIII. CASS. LAT. POSTVMVS. P. F. AVG. the Head of *Posthumus* with a radiant Crown: The X a Trophy with these Letters, ...MAN...VS. MAXV. i. e. *Germanicus Maximus*. It's very thick, and ill d.

In Postum p. 530. Edit. Maire.

Tom. 3. p. 161.

This only M. which belongs to Signior *Benedetti*, refers to the Ger- man Victory of which *Pollio* speaks thus; *Siquidem nimius amor erga Postumium omnium erat in Gallica gente populorum, quod submotis om- nibus Germanicis gentibus; Romanum in pristinam securitatem revo- casset imperium.* There is one like it in *Tristan*, from which all the rest are taken; but this of ours differs from it in many Respects, and deserves a long Dissertation. I shall content my self to observe that the Trophy is different from all others, from which arise some Flowers, which may be Lillies or Roses. It were to be wish'd that the Owner of this M. would be at the Trouble to give us his Thoughts upon it in Writing, which I could not perswade him to; and it was with Dif- ficulty he allow'd me the Liberty to give a very exact Cut of it here.

K. XXXIX. MACRIANVS. NOBIL. CAES. the Head of young *Macrianus* with a radiant Crown: The X three Legionary Ensigns with this Inscription, FIDES. MILITVM. It's of Silver, and ve- ry w. p.

P. 550. E. dit. Maire.

See Zona- ras on Gal- lienus.

Pollio speaks thus of this *Macrianus*, *Matre nobili, patre tantum forti, & ad bellum parato, atque ab ultima militia in summum perveniente ducatum & splendore sublimi.* *Macrianus* the Father having left the East in Peace under the Government of his younger Son *Quietus*, came to *Illyricum*, or rather to the Frontiers of *Thrace*, and joining with his eldest Son *Macrianus*, who was as valiant as the Father, with an Army of 45000 Men against *Aureolus*, gave Battel to *Domitius Domitianus* his General, by whom he was defeated, and both the Father and Son were slain in the Action. You may read *Pollio* above nam'd. This most rare M. sets forth the Fidelity of the Soldiery for the Love they bore to the said Prince; and the three Ensigns to be seen on the X make me believe he had three Legions under his Command. He was saluted Emperor together with his Father and his Brother in the Year of Rome 1014, during the Consulship of *Gallienus* and *Volusia- nus*. He reigned a few Months.

Tab. Pollio on Gallie- nus.

XL. *IMP. C. CLAVDIVS. AVG.* The X the Emperor on Horseback, with these Letters, *ADVENTVS. AVG.* This M. is in my Possession, and very w. p. H

I take it to have been struck upon the Account of *Claudius's* Arrival at *Rome*, after he had obtain'd that signal Victory over the *Goths*, whose Army, according to *Pollio*, consisted of 320000 Men besides 2000 Ships, which were all destroy'd by him; and tho' Authors do not make Mention of his Return; this M. induces me to believe, that when he dy'd of the Plague at *Sirmium* he was going upon some other Expedition.

This M. is not register'd by *Mezzabarba*, nor by any other that I know of; but *Vaillant* takes Notice of a Medallion of this Emperor with the same Symbol, which he says was found in his Time in the Museum of *Julius Florenti* a noble Roman.

XLI.*CLAVDIVS. AVG.* the Head of *Claudius* radiated: *D. D.* The X a Woman standing with a *Cornucopia*, holding her Right Hand over a Girl that stands before her, with these Letters, *FECVND...G.*

The Letters on this one only M. extant of the kind, tho' it is w. p. yet are not entire on either Side; yet I make no manner of Doubt, as to the Inscription about the Head, but that it is to be read *IMP. C. CLAVDIVS. AVG.* and that the X has the Words *FECVNDITAS. AVG.* Most of our ancient Authors, and all the modern ones after them, make *Constantine* the Great to be a Descendant of the Kindred of *Claudius*, in this Manner: *Claudius*, *Quintillus* and *Crispus* were Brothers, of whom *Crispus* had a Daughter marry'd to *Flavius Eutropius*, the Father of *Constantius Chlorus*, whose Son *Constantine* was. But as we may certainly infer from this M. that *Claudius* had a Daughter, I have with the utmost Diligence search'd Authors about it, and I find by *Trebellius Pollio*, and *Eutropius* * that he was marry'd; and *Zonaras* says more positively in his Life, that by a Daughter of *Claudius*, *Constantius Chlorus* became his Grandson. But *Pomponius Latus* expresses himself with more Perspicuity than all the rest, in this Manner; *Ille* (speaking of *Chlorus*) *natus est Patre Eutropio, Romanæ gentis nobilissimo, qui genus ab Enea deducebat, & matre Claudia, Claudii Augusti filia.* We may therefore conceive that this M. was struck by the Senate in honour of *Claudius's* Offspring; and after such a Proof as this, we ought no longer to say that *Constantine* the Great was descended from *Crispus* the Brother of *Claudius*, but from *Claudia* the Daughter of *Claudius*.

* *Constantius per filiam nepos Claudii irascitur. Eutr. l. 9.*

H. XLII, XLIII. IMP. C. M. AVR. CL. QVINTILLVS. AVG. The Head of *Quintillus* furrounded with Rays; the X a Victory, with a Palm-Branch and Laurel, and these Letters, VICTORIA. AVG. It is w. p.

The Head and Inscription as the other; the X *Mars gradivus*, with Spoils and a Spear, and these Words, MARS. VLTOR. It is w. p. with a green Vernish.

These two M's are mine.

It's difficult to believe what all Authors, except one, have affirm'd of *Quintillus*, that he reign'd only 17 Days, or at most but twenty: There are forty different X's to be found on his M's, and amongst others, *the Fidelity of the Soldiery, the Concord of the Army, Liberali-ty, Peace, &c.* How could he deserve such Symbols, since he could not occasion one of them in so short a time? And what amazes me most is, to find him deified, which certainly gives us to understand that that is not true, which some have wrote that he cut open his Veins that he might not fall into the Hands of *Aurelian* his bitter Enemy; for if it had been so, the Senate would not have done it, for fear of displeasing the new Emperor: In like manner I cannot believe he was slain by the Soldiery, because the Glorious Memory of his Brother *Claudius* was too fresh among them: What then can we think of the Life of this Prince? Can the declaring of War, gaining a Victory, making Peace, proving the Fidelity of the Soldiery, making a Donative to the People, &c. I say, Can all these Things be done in Seventeen or Twenty Days? It may be objected, that *Quintillus* finding himself amidst so many Disasters, and being in haste, to let the People know he was Emperor, and to pay the Soldiers, made use of the X's of *Claudius*; this put me upon examining above forty M's of *Quintillus*, together with several of *Claudius*, and I have not been able to find above two X's, viz. CONCORDIA. EXERCIT. & FIDES. MILITVM. which might perhaps have been struck with the same Die: But to remove another Difficulty, which might be started, I have at the same time compared the Heads of the said M's of *Quintillus*, with one another, and find there were above thirteen or fourteen different Dies for them: And it seems to me from the little Knowledge I have of the different Manners of the Engravers and Painters of our Time, that they were the Work but of two or three Artists at most: Could one Man then engrave Five or Six Dies and more in twenty Days? This is not to be believed: We ought therefore to give Credit to what *Zosimus* says of him, That *Quintillus* the Brother of *Claudius*, was proclaim'd in his stead; but having survived him but a few Months, without having done any thing considerable, *Aurelian* ascended the Throne; and he gives us to know a little farther, that he

was not ignorant of the Opinion of other Writers, tho' he stuck to his own: This therefore is the Author we ought to regard, and to reject the rest; for that which is impossible to be done in a few Days, may be accomplish'd in a few Months: The Consecration of *Quintillus* is an Argument that he died a natural and not a violent Death; for it is not probable the Senate would deify him, as has been said before, if he had been *Aurelian's* Enemy: And besides all this, all Authors say he was of a sweet, pacifick and humble Temper, and far from all Ambition: How then could a Man of this Disposition lay violent Hands upon himself?

It's to be observed that *Tristan*, speaking of the Consecration of *Quintillus*, thinks it is probable, that the News of the Death of *Claudius* and that of *Quintillus*, which hapned at *Aquileia*, came to the Senate at the same time; which could not be, because the Senate would not have elected *Quintillus* before they were sure of the Death of *Claudius*. This Author contradicts himself.

XLIV. IMP. C. CARAVSIVS. P. F. AVG. The Head of *H.*
Carausius crown'd with Rays: The X the Symbol of Hope, with the Letters *SPES. PVBLICA. S. C.* This M. is mine, and is very w. p.

XLV. IMP. CARAVSIVS. P. F. AVG. The Head as the *L. W.*
other: The X a young Man standing, who holds a Legionary Ensign in the Right, and a Spear in the Left Hand, with this Inscription, *PRINCIPI. IVVENTVT.* It is very w. p. with a reddish Vernish.

These two most rare Symbols are very extravagant in *Carausius*, yet not so much upon the Account of the first, *Spes Publica*; for we find other Princes upon the same foot with himself, that came not to the Empire by Succession, such as *Valerian Tetricus* the Father, *Claudius Gothicus*, &c. have used it; as of the second, *Principi Juventutis*, which is very strange and improper in an old Man, as *Carausius* appears to be by his M's, which Title was never given but to the Emperors Sons when they were made *Cæsars*; and is found on no other but him, except on *Probus's*, whose M. is registred by *Mezzabarba*; and I could perhaps give more solid Reasons for this of *Carausius*, if he had given us the Cause why it was struck for *Probus*; but this is not a proper Place: To return therefore to the said X, concerning which I offer the following Conjectures; either that *Carausius* would have it thought that he had pass'd thro' all the Degrees which lead to the Empire, as if he came to it by Succession; or else that by this X he meant the Person of *Alectus*, whom, according to *Aurelius Victor*, he had

had appointed to be his Second in every thing: If this does not seem probable, we must then suppose *Carausius* had a Son or Nephew unknown to Historians, who was declared by his Father or Uncle, Prince of the Youth, in order to his succeeding in the Empire; which I am more apt to give into than any other Conjecture; because the Figure on the said X suits neither *Carausius* nor *Alectus*.

D.D. XLVI. *IMP. CARAVSIVS. P. F. AVG.* The Head of *Carausius* crown'd with Laurel: The X a She-Wolf, with *Romulus* and *Remus*, and this Inscription, *RENOVAT. ROMA.* This most rare M. is of Silver, w. p. and there is also a little Brass in it.

See Hardu-
in p 874.
fol. Edit.

I fancy that *Carausius*, by this Type of *Renovatio Romanorum*, would insinuate, that he had by his Conduct in *Britain* revived the ancient Glory of *Rome*, which begun to decline by the Division of the Empire; and I believe this same M was struck after he had been attack'd by *Maximinian* with all his Naval Power, to whom *Carausius* gave such a Reception, that he forced him to a Peace.

*Eumen. Pa-
neg. ad Con-
stant.*

D.D.
L.W.
R. A.

D. D's M.
is like these
except that
the Rams
looks the
other way.

XLVII. The Head as the last; the X a Ram, with these Letters, *LEG. VIII. . . IN.* and at the Bottom *ML.* This is a R. R. M. but the following with the OX belonging to **D. D.** is infinitely more so, and there is nothing more to be read upon it, but that which is exactly to be seen in the Cut.

Eumenius in his Panegyric upon *Constantius*, says, There was a Roman Legion in *Britain*, in the Time of *Carausius*, which he, being very rich with Plunder, corrupted and brought over to his Interest, as these Words shew; *Ædificatisque præterea plurimis in nostrum modum navibus, occupata Legione Romana, interclusis aliquot peregrinorum militum cuneis &c.* By these three M's, from which I have made the said Cut, we are inform'd that the same Legion was the Eighth; but as the rest of the Inscription cannot well be discern'd, I shall forbear to say any thing further upon it, till another Opportunity, if it shall be my Fortune to meet with another that has been better preserved.

D.D. XLVIII. The Head as before; the X an Ox, with these Letters, *LEG. V. . . . AVG.* We have spoken of this M. before.

D.D. XLIX. *IMP. CARAVSIVS. P. F. AVG.* The Head of *Carausius* crown'd with Laurel; the X two Figures standing, one of 'em which is a Woman, has in her Left Hand the Standard or Colours of a Legion, and reaches out her Right to a Soldier standing, with a Spear before her; the Inscription round is, *EXPECTATE. VENI.* with these Letters at the Bottom, *RSR.* This Silver M. is w. p. and R. R. but m. w. as the last.

I take

I take the Soldier to be *Carausius* himself, who puts out his Right Hand to the Genius of the said Legion by whom he was attended.

Having not been able hitherto to meet with any considerable M's. of *Alectus*, which are much rarer than those of *Carausius*, especially in Silver; I shall reserve an Account of them for the succeeding Volumes; in the mean time I am to observe that the only two Gold M's of these Tyrants, are one of *Carausius*, in the Hands of the Earl of *Pembroke*, and another of *Alectus* of the same Mettal, among the most curious Gold Collection of the Earl of *Bristol*, of which more shall be said hereafter: And being now to close up this Volume, which I present to the Publick as a Specimen of what is to follow, I humbly beg the learned Reader's Pardon, if I have digressed from the Matter, and made my Notes a little too long: However, I have this to keep me in Countenance, that *Strabo* says in my Behalf: *Ad hæc exhortatione, & venia opus est, ut qui nos legerint, non magis nobis causam prolixitatis tribuant, quam iis qui res antiquas, & claras nosse cupiunt.* Beginning of
the XIIIth
Book.

The End of the First Volume.



ERRATA relating to the Earl of Winchilsea's Athenian Medals.

Page 77, l. 14, after Middle add is the oldest; for or read and that l. 20, for done r. design'd.
 78, l. 16, for initial ones r. Initials
 79, l. 3, for an Opportunity r. Opportunities l. 20, for done r. coin'd l. 27, for X r. other
 80, l. 7, for would be esteem'd to be r. were last l. for many r. some
 81, l. 15, for a thousand r. two thousand l. 29, dele whole
 82, l. 7, r. held down a Bull by the Horns
 83, l. 12, for in another Place r. on the other End of the Temple l. 31, for the Action is r. it is
 86, l. 8 & 9, for the latter's than the former's r. his than Jupiter's l. 28, dele sculp'd
 87, l. 1, dele thing
 88, l. 18, for they also attributed to him r. one of my Medals has
 90, l. 9, dele unto
 91, l. 6, for w. d. r. of good Workmanship, or of a good Design; and so correct those Letters every where.
 93, l. 10, for painted r. design'd l. 26, for I verily believe r. perhaps
 94, l. 4, after only r. in; dele ones l. 13 & 23, dele to be l. 37, dele the initial Letters
 95, l. 13, for a Bull's Skull r. the Squellet of a Bull's Head l. 16, for a Heifar's Skull r. the Squellet of a Heifar's Head l. 28, for save r. except
 96, l. 23, dele that l. 33, for she had for r. of
 99, l. 5, for by these last nam'd r. them l. 34, for dissolute r. Libertine

Page 100, l. 2, after extinguish'd r. in a whole Year
 l. 16, for chuse to say r. suppose l. 34, for mighty r. very
 102, l. 12, for may be r. seem to be
 106, l. 24, for ΜΕΛΙΤΟΠΙΟΝ r. ΜΕΛΙΤΟΠΙΟΛ
 111, l. 11, for Remainder r. Wreck; for retir'd r. was driven
 112, l. 14, for above r. upon l. 19, for Acrotolium r. Acrostolium l. 32, before Spear r. pointles
 113, l. 10, for an Ear r. Ears l. 14, for Silence r. Method
 115, l. 4, for two r. the l. 5, for the left r. her left
 116, l. 3, for Eleusian r. Eleusinian, and so every where l. 4, for were oblig'd to wear r. wore
 118, l. 12, dele all this Line after these Words then MS. dele all the next Line
 119, l. 12, for it is r. if it is
 120, l. 15, for among r. in
 121, l. 19, after the Word this r. Island
 122, l. 7, for thought it not improper to r. would

E R R A T A

Page 125, l. 5, instead of will be more to the Purpose for the present r. will be then more to the Purpose
 129, l. 1, for be r. me
 130, l. 28, for as perform'd by a Greek upon it r. render'd thus from the Greek

The Author will use his utmost Endeavour to publish a Volume of this Work every Year till the Whole is compleated; and whereas some Terms are used in the *English* Part which are not nicely conformable to Art, and some other Slips may have happen'd, Care shall be taken to remedy them all for the Future.

A N
A B R I D G M E N T
O F T H E
S E C O N D V O L U M E
O F T H E
BRITISH TREASURY;
C O N T A I N I N G,
Greek and Roman M E D A L S.
O F A L L S O R T S.

Drawn, Engraven, and Describ'd by
N I C H O L A S H A T M, a Roman.

V O L. II.

L O N D O N: Printed in the Year MDCCXX.



TO THE
READER.



AVING in this Second Volume of the British Treasury pitched upon a Method somewhat different from the former, it's necessary the Reader should be made acquainted with it.

I. I have made it much more Copious than the former, and this in order to the greater Satisfaction of those who are Curious in Antiquity; and for as much as it contains five hundred Medals and upwards, and to the end it may not swell beyond the Bulk of the other Volume, I have abridg'd the Remarks in the English Part.

II. Being very sensible that many Copper Plates must necessarily retard the Work, and be the occasion of several Inconveniences, I have for that reason reduced 'em to a smaller number, and Engraven on each of 'em several Medals together; but the Imperial ones are on Plates loose in the Book, which may be bound all together, or otherwise placed in their proper Places, to which the Figures upon them do direct you.

III. Besides the common Marks which denote the Metal and largeness of the Medals, I have added two more, one of which is a Star * upon some of them, to shew that the Medals which are so mark'd bear a sublimer Character than the rest, because they have Heads that were never before made publick; or else some Rivers and Cities unknown, Titles not taken Notice of; or that such Medals fix Epochs or discover the Origin of them, and other Things worthy of particular Observation, which rise to a considerable number.

IV. The other Mark is a half Moon, and this shews 'em to be the Medals which were last brought into England by the most worthy Doctor William Sherard; who having many Tears been Consul at Smyrna, collected a Museum of most rare Medals and remarkable Inscriptions; and certainly so wise a Person could not fail, during so long a Residence in Asia, but make a Collection of such choice, learn'd and singular Things as are to be met with in this Volume, and the others which shall hereafter be publish'd.

V. As the greatest part of the Medals contain'd in this Book belong to my Lord Duke of Devonshire, I have (that I might make the Work more compact) assum'd the Liberty to set down the Name of that Noble Person in the Margin in this manner D. Devonsh.

VI. As the Cuts are engraven in Characters of several sorts, and much differing from one another, it is to be observ'd that this is done, because I thought it necessary to form the Letters exactly as I found 'em on these Antique Monuments.

VII. This Volume, like the former, is divided into three Parts; Kings and Illustrious Men take up the first place; Cities according to the Order of the Greek Alphabet fill the second; and we conclude as it were with a compleat Series of the Imperial ones, the greatest part of which are Greek Medals; and there are none, except five or six in the whole, amongst 'em that were ever before publish'd.

VIII. I have not been wanting with the utmost Diligence to make this Work as perfect as I could; but as human Understanding is the Seat of Error, I do not doubt but that I have committed many; and therefore whenever any learned Person will have the Goodness, and do me the Favour to inform me of them, I shall not fail to make honourable Mention of it; because this would very much redound to the Benefit of the Commonwealth of Learning, and make this Volume better and more useful; but as I have not yet received any such Corrections of Errors from any body, I my self am to observe
one

To the R E A D E R.

one which has hapned in his Work, which I had not discover'd 'till after the Sheet was wrought off.

IX. *The Medal then which in Plate VII. N. 6. is ascribed to the City of Zela in Pontus, ought to be ascrib'd to Smyrna; for tho' the Medal here produc'd is perfectly well preserv'd, except the Points between the Letters, which were the occasion of the Error, yet I could not have been able to correct it, if I had not met with another like it, which is in the Possession of the most learned Mr. Edmund Chishull, on which, tho' it is very ill preserv'd, yet you may exactly discern on one side the Letters ZM. ACI. POT. ΦΟΥ. &c. the M is form'd indeed as it were like an H, but the Pointing clearly shews it ought to be read thus, Smyrnæorum Asiæ, Prætoræ Rufo Fusio Proconsuli. I have likewise committed a Mistake in the first Volume, p. 60, of which I shall speak in the Third, when I come to treat of another which belongs to my Lord of Pembroke. Other Errors of the like Consequence with these, I wait to have corrected by the Learned, and such as are Lovers of the Publick Good.*

In the beginning of each Chapter are to be seen some of these Letters, which signify to whom the Medals do belong, viz.

- D. D. *his Grace the Duke of Devonshire*
- L. P. *Earl of Pembroke.*
- L. W. *Earl of Winchelsea.*
- R. A. *Sir Robert Abdy.*
- A. F. *Sir Andrew Fountain.*
- H. S. *Sir Hans Sloane.*
- Ox. *the University of Oxford.*
- Ch. *Mr. Chichley.*
- M. *Mr. Masson.*
- W. *Mr. Wren, Son of Sir Christopher.*
- S. *Mr. Sadler.*
- K. *Mr. Kemp.*
- D. Sh. *Dr. William Sherard.*
- R. Ed. *Richard Edgecombe, Esq;*
- R. S. *Sir Robert Sutton.*
- C. *Mr. William Crosse.*
- L. *Mr. Love.*



O F

FOREIGN KINGS.



WE begun the First Volume of our *British Treasury* with the Kings of *Syria* and *Commagene*; and to pursue the same Order, we shall begin the Second with Foreign Kings: Two of them lived before the *Trojan War*, and another in the time of the said War; after these three we go on with the Kings of *Macedon*, *Syria* and *Egypt*, which may serve to supply the Series of them which are already publish'd. Then we proceed with the Kings of *Pergamus*, *Parthia*, *Cappadocia*, *Bithinia*, *Paphlagonia*, *Pontus*, and of the *Sauromatæ*; and this part of the Book we conclude with one *Alannus*, which does encrease the number of the Heads yet unknown, and we close this Article with the Illustrious Men of Antiquity.

I. MINOS King and Legislator of Crete, and Pasiphae his Wife.

The Head of *Pasiphae*:)(The Head of King *Minos* ΚΝΩ *Cnossiorum*. This Medal is w. p. and very thick, and of grand Relief, and by the Workmanship 'tis suppos'd to be very antient. MED. I.
L. W.

Cnossus was the Capital of the Island of *Crete*, in which there were two famous things, one was the Labyrinth, and the other the Sepulchre of *Jupiter*; tho' some say it was not the Sepulchre of *Jupiter*, but of *Minos* his Son, King of *Crete*: Since therefore these two Heads can't be attributed to any Divinity, I think it is probable that the *Cnossians*, to revive the Memory of their King and Legislator, who kept his Court in their City, and reign'd 9 Years, caus'd this his Head

to

to be struck, and that of his Wife *Pasiphae*, who was the Daughter of the Sun, as their particular Deities.

II. ALEUS King of Tegea.

MED. II. The Head of *Aleus* King of the *Arcadians*; ΑΛΕΟΣ *Aleus*:)(*L. W.* *Pallas* and *Mars*, with a young Girl between: ΤΕΓΕΑΤΑΝ. *Tegea-*
and *tarum*, w. p. and w. d. but it is thin, and has a black Vernish. *His*
D. D. *Grace the Duke of Devonshire* has this Medal, but on the side of the Head the Word ΑΛΕΟΣ can't be seen, tho' the Diadem is very plain.

This Medal is very singular; not only on the Account of the Town of *Tegea*, but for the Head of King *Aleus* never before known. *Harduin* is the only Antiquary that has register'd it, but he says nothing of the said *Aleus*, and very little of the rest, and by his Description I find it very different from ours.

Tegea is a Town of *Arcadia*, which receiv'd the Name from *Tegeates*, *Lycaon's* Son, and *Aleus* was King of this City, and the first that resided in it. He lived three Generations before the *Trojan* War: He built the famous Temple of *Pallas Alea*, which Temple was destroy'd by Fire the first Year of the Olympiad 96; and the *Tegeans* built another a great deal more magnificent in Honour of this Goddess. They celebrated at *Tegea* the Games called *Alei*, and for that reason they have put upon this Medal the Figure of *Minerva*, which was had there in very great Veneration. *Mars*, opposite to the Goddess, was called *Γυναϊκόκραν*, and received this Name from the Women; because when the *Tegeans* were in War against the *Lacedemonians*, *Carillus* their King march'd with an Army against *Tegea*, and was defeated and made Prisoner by the Women alone, and from that time the Women only, without the Men, sacrificed to *Mars* in Memory of that Action; and it is very remarkable that by this fine Medal, it appears the Goddess *Minerva* was worshipped by the Men, and the God *Mars* by the Women. The young Girl we see betwixt 'em was the Priestess of *Minerva*, who when she was fit for a Husband, was dismiss'd, and another put into her Place. I must not forget to observe, that the most learned Mr. *Maffon* has register'd in his Manuscript a Medal which should have been join'd with ours, and I should have engraven it, tho' it belongs not to this Kingdom, if I had seen it: There is on one side the Head of *Pallas* with an Helmet, as in the *Athenian* Medals; and on the reverse an Owl upon a Base, or a Capital of a Pillar, with these Letters ΑΘΑΝΑΣ. ΑΛΕΑΣ.

King CYZICUS.

The Head of *Cyzicus*, who was very famous amongst the *Argonautes*, was publish'd before by *Seguinus*, with two different Reverses, but never with these which we offer at present.

The first of our Medals has his Head with these Letters KYZI-MED. I. KOC, *Cyzicus*:)(a Tower with three female Figures upon it, having a Torch in their Hands, and two Torches on both sides of the Tower, wreathed with Serpents. A Reverse most like this we find in *Patin*, with the Head of *Caracalla*; where he, tho' a very learned Antiquary, says nothing upon it; but I will not pass it over, because we find in *Strabo*, that the *Cyziceni* had three fine Edifices, amongst whom was that of *Annona*, where they kept their Corn, which I think is that which is represented on this Reverse, because of the three Figures that are upon it; I suppose that that which is in the middle is *Ceres*, and the other two *Proserpina* her Daughter and *Cibele*; these being the three principal Deities of the *Cyziceni*, and all these three we find by Medals to bear Torches in their Hands. *Tesaur. in 4to. p. 575. lib. 12. p. 75.*

The second Medal has the Head of *Cyzicus* as the former; and the Capricorn which is in the Reverse, being half Fish and half Goat, signifies the Power of the *Cyziceni* both by Sea and Land. This Medal belongs to Sir *Robert Sutton*, which was brought by him into *England*, with a great many more very rare ones, when he return'd from his Embassy at the *Ottoman* Port. MED. II. R. S.

The two following Medals belong to Mr. *William Crosse*, Chaplain to the aforesaid Ambassador in *Turkey*; both have the Head of *Cyzicus* like the rest; one has the initial Letters of the said Town, the other the Name of *Tarquinius Paulus*, who was Prætor at *Cyzicus* in the time they had the second *Neocorate*, which was after *Caracalla* became Emperor, who gave them this Privilege again, as the Emperor *Hadrian* had conferr'd the first *Neocorate* upon 'em. It is observ'd of the Medals of this Town, that they are extremely well struck, the *Cyziceni* having the Name of being the best Mint Masters of all the *East*; and the *Zecchin*, the Name of a Gold *Venetian* Coin, is believ'd to be deriv'd from *Kyzikine*, the Name in Greek of *Cyzicus*. MED. III. & IV. Cr.

Of the KINGS of MACEDON.

IT is impossible to settle the Chronology of the Kings of *Macedon*, because of the Disagreement of Authors; and the Medals, which should clear up all this to us, give no Titles and no Epochs; nay we can hardly find out the Princes by Physiognomies, seeing most of them have only the Heads of *Apollo*, *Jupiter* or *Hercules* upon 'em; so that I can hardly think it possible any body can give us a Series of 'em, as *Vaillant* has done of the Kings of *Syria* and the *Ptolemies*; and *Goltzius*, who has endeavour'd to do it, has succeeded but very imperfectly, since he has mixt negligently with them some that do belong to the Kings of *Syria*.

First Plate.

MED. I. Tho' the first of these Medals is not well preserved, we are sure
D. D. that it belongs to a King of *Macedon*, and it seems to be the Name of *Archelaus*, but certainly it can't be the same with that publish'd by *Goltzius*, being without a Beard, and young; but this must be attributed to the first *Archelaus*, who reign'd about the Year of *Rome* 334, and his Head was never published before.

MED. II. The two following I ascribe to *Philip* the Father of *Alexander* the
and III. Great, tho' 'tis uncertain whether they are his, or *Philips* the Father
D. D. of *Perseus* the last King of *Macedon*; but the Head with the Helmet may be that of the first *Philip* the Father of *Alexander*, and struck in Commemoration of him by the second *Philip*, because he was the first who rais'd the Glory of that Monarchy. The Helmet was call'd *Causia*, which signifies a *Macedonian* Diadem; and the Head of the Griffin which is upon it, as well as the Heads of other Beasts, was us'd by several Nations in War to frighten their Enemies. The Wing which is upon the Ear signifies Strength; and the Knife that is upon the Shoulder, imports that those Kings were also Priests, because such a Knife was us'd in the Sacrifice call'd *Tauroboli*. The Eagle on the reverse alludes to *Jupiter*, who was a Tutelar God of the *Macedonians*. On the third Medal appears the *Macedonian* Shield, which is often seen upon their Medals; but 'tis very uncommon upon such Medals, to see the two Caps of *Castor* and *Pollux*, Symbols of the Maritime Powers; and it may be, that this Medal was coined in a Town situate on the Sea side.

MED. This little Medal is very valuable, because one side has certainly
IV. the Head of *Alexander* the Great, which is not common, seeing those
L. W. that are generally taken for him, have on one side the Head of *Hercules*,

cules, Jupiter or Minerva; but this can't be doubted, because it has the Diadem and the Horn of *Jupiter Ammon*, whose Son he would have the People believe he was; and moreover the said Medal is so well preserved, and of such fine Workmanship, and better than any one I have seen yet, that there is no doubt but it must have been very like him: Besides, we have on its Reverse the Lion, which was a Simbol of Strength and Power, and this Simbol relates to his Birth; seeing that according to *Plutarch*, his Father, when *Olimpia* the Mother of *Alexander* was big of him, dreamt that he had seal'd her Belly with a Seal, on which was Engraven the Figure of a Lion; and this Simbol was used afterwards in their Medals by *Lysimachus* and *Cassander* in Imitation of him.

No Medal has ever yet been publish'd of *Arideus* King of *Macedon*, MED. V. but I think this may be one, because the Letters BA. AP. I don't D. D. doubt are the Initials of his Name, because the Workmanship of the said Medal is not older, I think, than the Times of *Alexander* the Great, to whom *Arideus* was Brother, being the Natural Son of *Philip*, whom he had by a Dancer of *Larissa* call'd *Nicasipolide*; he reign'd after *Alexander*, and was very unfit for Government: He had *Antipater* for his Tutor, and after him *Polypercon*; and when he had reign'd 6 Years, *Olimpia* the Mother of *Alexander* caus'd him to be slain, together with his Wife *Euridice*. The half Ship that is on the Reverse with a Hammer on one side, signifies that *Arideus* had enlarged or repaired the Arsenal, or built several Ships for the Defence of his Kingdom, seeing *Alexander* at his Death left Memoirs, enjoying that several Harbours and Arsenals should be made, Ships built, &c. according to *Diodorus*.

I. This Medal bearing the Name of *Alexander*, I have added here. Second Plate. MED. D. The Physiognomy indeed is not of *Alexander* the Great, and seeing it VI. is uncertain whose it is, I leave the Learned to judge of it as they please. D. D. Perhaps it belongs to *Alexander* the Son of *Cassander*, and I am to observe that the Reverse is common to the Coins of *Philip*, *Alexander* and *Cassander*.

II. The next belongs to *Cassander* without his Head: He was the MED. Son of *Antipater*. He was as Valiant as he was Cruel, against the VII. Family of *Alexander*, because 'tis said that he poison'd *Alexander* his D. D. Master; 'tis certain he was the occasion of putting *Olimpia* and the two surviving Sons of *Alexander* to Death, viz. *Hercules* whom he begot upon *Barsina*, and *Alexander* who was slain together with *Roxana* his Mother. He married *Thessalonica*, Natural Daughter of *Philip*, and Sister to *Arideus*, both born by a Woman of *Larissa*, of whom

whom we have spoken before. *Cassander* at his Death left three Sons; *Philip* the Eldest, who died a little after his Father; *Antipater* the second, who caus'd his Mother *Thessalonica* to be murder'd; and he was kill'd by *Alexander* the third Son, in revenge of his Mother's Death; and this *Alexander* was afterwards slain by *Demetrius*, who possess'd himself of all the Kingdom. *Pausanias* says that *Cassander* died of a Dropsie, and was eaten up by Vermin alive, and his Son *Philip* died of a Consumption, and so he and all his Family were punish'd for his Barbarity. The Helmet on one side of this Medal is different from that which was us'd by the *Macedonians*: I think it was invented by *Cassander*, as being lighter, and so more commodious for War. The upper part of a Spear which is on the Reverse, signifies the Hunting of wild Beasts, of which *Cassander* was a great Lover, as *Diodorus Siculus* affirms.

Third Plate. I. II. These two Medals have both the same Head on one side, MED. which I take to be *Philip's*, the Father of *Alexander* the Great, VIII. and tho' they were struck by *Perseus* the last King in Memory of him. IX. The Letters in the Reverse of the first BA. ΠΕ. signify *Regis Persei*; D. D. but I don't know the meaning of BA. ΕΡ--- on the other, because there was no King of *Macedon* to whom they may be ascrib'd. *Diodorus Siculus* is the only Author that gives us an Account of the most miserable End of *Perseus* in his Fragment of the 31st Book.

Fourth Plate. I. II. Having spoke before of the *Macedonian* Helmet and their MED. Shields, we insert two Medals here, on which are the said Helmet and the Shield, and within the Head of *Medusa*, alluding to *Pallas* the principal Deity of the said People. X. & XI. R. A. and L. W.

The KINGS of SYRIA.

First Plate. I. MED. I. THIS Medal belongs to *Seleucus* the first Founder of the Kingdom of *Syria*. We see on one side his Head in an Helmet, D. D. and the Reverse a Victory that crowns a Trophy, which I think alludes to that famous Victory that the said *Seleucus* obtain'd over *Demetrius Poliarctes*, who having conquer'd *Cilicia*, and advanc'd as far as *Cyrestica*, he in a manner surpris'd *Seleucus* asleep, and had already put to flight one Wing of his Army; when *Seleucus* finding himself in great danger, jump'd off his Horse, and closing his Helmet, made a Speech to his Soldiers, and then rushing upon the Enemy, he got a compleat Victory, and a little after took *Demetrius* Prisoner,

The Kings of Syria.

7

soner, who after three Years died in Prison in the 54th Year of his Age, the 56th Year of *Seleucus's* Reign, and the 477th from the Building of *Rome*. The Letters *AX* which are betwixt the Trophy and the Victory, may give us cause to think that the Medal was struck by the *Achaians*, which People had been very much disturbed by *Demetrius* when alive.

Here is another Medal belonging to *Seleucus* the First, which has MED. II.
an Elephant on one side, and an Horse's Head on the other; the D. D.
Elephant denotes his Power: For *Diodorus* says, *Seleucus* in the War against *Antigonus* had 480 Elephants, and receiv'd 500 more from *Sandrocottus*, when he made a Peace with him. *Strabo* writes that a great number of 'em were bred in *Syria* towards *Laodicea*. But having neglected in my first Volume, pag. 3. to say any thing upon the Head of a Horse horned, as appears in the Reverse of this Medal, tho' I can't find any thing fully to satisfy me concerning it, yet I shall not pass it over twice: Perhaps the Head alludes to *Bucephalus*, which was the Name of *Alexander* the Great's Horse; but because I discern that the Elephant also has Horns, it may rather signify the great Power of *Seleucus*, because under *Alexander* he commanded the Elephants and the Horse Guard of the said Prince, and afterwards was Master of 72 Satrapies, the Horn being an Ensign of Power and Authority. The Anchor we have spoke of very often in our first Book.

The Earl of *Winchelsea* has another little Brass Medal, with the L. W.
Head of *Apollo* wreath'd with Laurel on one side; and on the other the Head of a Horse with Horns, and these Letters ΒΑΣΙΛΕΩΣ ΣΕΛΕΥΚΟΥ. *Regis Seleuci.*

The third Medal in this Plate is of *Antiochus* the First, and the MED.
Head of *Jupiter* and the Thunderbolts: This is to denote that the III.
Medal was struck in *Seleucia* on the Sea side, near the River *Orontes* D. Sb.
and the *Pierian* Hills; because *Appian* says, that when this City was begun to be built it was struck by Lightning, and the Inhabitants used to sing Hymns, wherein Thunderbolts were very often mention'd, which they took to be a Diety.

These two Medals I think are also of *Antiochus* the First, and the MED.
first Head with a Helmet may be of *Alexander* the Great, if not of IV. & V.
the said *Antiochus*: The Caps of *Castor* and *Pollux* on the Reverse D. Sb.
shall be explain'd with the two Figures on Horseback, in the next and
Medal which are of the same Gods, and they were worshipped by D. D.
the *Tripolitans*, in whose Country the Medals were stamp'd, and
where they had a Temple. *Hercules's* Club in the first Medal,
and

and the Figure of *Pallas* in the next, must be referr'd to the *Macedonians*, from whence the *Syrians* were descended.

Second Plate.

MED.

VI.

L. P.

Mr. *Masson* has at last found this Medal in the famous Cabinet of the Earl of *Pembroke*, which we promis'd to give an Account of in our first Vol. pag. 14, where may be seen what has been said upon it. It is the only Medal of *Seleucus IV.* with the Title of *Philopatoris*. Vid. *Vaillant*, p. 159.

MED.

VII.

D. D.

The next has the Head of a King with a Diadem, and every thing concurs to make us believe it to be one of a Kings of *Syria*, and I take it to be one of *Seleucus* the VIth, and Mr. *Masson* concurs with my Opinion about it. This King was put to Death near that very Place which is mention'd in the Reverse, viz. *Eleuthero Cilicum ad Pyramum*. See Father *Harduin* under the Word *Mopsuestia* in his *Edit.* in 4to. p. 329.

MED.

VIII.

D. D.

This Medal belongs to *Philip* King of *Syria*, and is the only Brass one with a radiated Crown. It was coined in *Seleucia Pieria*, as is to be conjectured by the Thunderbolts with Wings, of which Thunderbolts we have spoken before.

MED.

IX.

L. P.

The fourth Medal of this Plate is very singular for several Reasons; first, because it gives us the radiated Head of *Antiochus XIII.* the last King of *Syria*, which is one of the rarest. Secondly, because this Head has a little Beard, which the others have not; in the third place it has the Tipe of *Jupiter*, which has not appear'd before on his Coins; and lastly, we have one Title more in it, than in any other of his Medals, and this is the Title of *Dionysius* not mentioned by the Authors; and the Medal is extreamly w. p. and of better Workmanship than ordinary.

The KINGS of EGYPT.

MED. I.

W.

WE have on one side the Head of *Ptolemy* the first King of *Egypt* and *Berenice* his Wife on the other: They have been publish'd by *Vaillant*, but without the Letters ME. that are to be seen under the Head of *Berenice*, and signify that the Medal was coined in *Memphis*, a famous City of *Egypt*.

This

This Medal is the same as the first, only with this difference in the MED. II. Orthography, that the Name of *Ptolomeus* is thus written, ΒΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΕΩΣ, which is very strange, and out of the common Way.

This Medal I think was struck in *Hypselis*, a Town of *Egypt*; because we find in *Vaillant*, pag. 217. that the Lamb was their Type; but I don't know under which of the *Ptolemy's* it was stamped.

On one side of this we have the Head of *Ptolemy* the First with his Name; and the two Heads on the other side, I take to be two of his Children, viz. *Ptolemeus Philadelphus* and *Arsinoe* his Sister; the first succeeded his Father in the Kingdom, and the second was afterwards her Brother's Wife. The Medal is of a very mean Workmanship.

This was made in Honour of *Ptolemy Philadelphus*, who was the second King of *Egypt*: He reign'd two Years while his Father was alive, and 38 afterwards. It was coined at *Paphos* in the Island of *Cyprus*, when the said *Ptolemy* receiv'd the Ambassadors of the *Romans*, which was in the Year of *Rome* 482, and the 13th of the said *Ptolemy*.

I. The Head of *Jupiter*, and the Eagle on the Reverse; 'tis very common on the Medals of the Kings of *Egypt*; but in this there are three Letters betwixt the Eagle's Claws, viz. ΕΥΛ, of which I don't know the Signification.

Sir *Robert Abdy* has several Medals with the same Types, which differ in some particulars, and the most considerable thing in them is their Weight, which I shall mark down to satisfy the Curiosity of the Reader. One weighs 708 Grains *English*, another 1004 Grains, the third 1079 Grains, the fourth 1152 Grains; and I have seen others which I do not take notice of for brevity sake.

II. The second Medal in this Plate is of excellent Workmanship, and bears the Head of *Cleopatra*; but this is not like any one of the *Cleopatra's* produced by *Vaillant*, which may be compar'd with them, having used some Diligence in the Engraving of it.

III. I have seen three Medals like this of a *Ptolemy* with a Helmet, one belongs to my Lord *Winchelsea*, another to Sir *Robert Abdy*, and another to Mr. *Sadler*, which were not publish'd before; but having no Titles or Epochs, 'tis impossible to determine to which *Ptolemy* to ascribe 'em,

Of

Of the KINGS of PERGAMUS.

P*hileterus* was born in *Tejus*, and by an Accident when he was a Child became an Eunuch. He being left by *Lyfimachus* Governor of *Pergamus*, and Guardian of his Treasure, he made himself Master of both, and maintain'd himself in the Possession of 'em by the help of *Seleucus* 20 Years; he had two Brothers, *Eumenes* and *Attalus*. This *Phileterus* was the Founder of the Kingdom of *Pergamus*, call'd *Attalia*, towards the Year of *Rome* 468, and I think he dy'd about the Year 486. — *Eumenes*, the Son of *Eumenes*, the eldest Brother of *Phileterus* succeeded his Uncle, and govern'd 22 Years. I think he died the Year 507 of *Rome*. — *Attalus*, the Son of *Attalus* the youngest Brother of *Phileterus*, was the first that had the Title of King; he reign'd 43 Years, and died very old, towards the Year of *Rome* 549. He left four Sons by *Apollonida Cizicena*, viz. *Eumenes*, *Attalus*, *Phileterus* and *Atheneas*. — *Eumenes* the second reign'd 49 Years, and I think he died the Year of *Rome* 597; he was succeeded by *Attalus* the second, who was the Guardian and Regent of the Kingdom. I think he died about the 617th Year of *Rome*. The last King was *Attalus Philometores*, who after having reign'd five Years, died, and left his Kingdom to the *Romans* the Year of *Rome* 621.

- MED. I. I think we have on the first of these two Medals the Head of *Phileterus* the Eunuch, if not that of *Pallas*; and a Serpent on the Reverse, signifying the Worship of *Esculapius*, which Worship was peculiar to *Pergamus*; and by the second we see that *Phileterus* and his D. D. Subjects had no less Devotion for *Apollo*.

The KINGS of PARTHIA.

TIS a hard matter to distinguish the Kings of *Parthia* on the Medals one from another, because they call themselves always by the Name of *Arfaces*; nothing can help us to distinguish 'em but the different Titles, and above all the difference of the Physiognomies, and the Workmanship; by this means I have endeavour'd to give a Series of these Kings, which was before never attempted: We have in *Justin* a very good Account of ten of them, beginning with *Arfaces*, and they are continued down to the time of *Augustus*, and he expressly says that every one of 'em was call'd by the Name of

of *Arsaces*. The first of 'em revolted from the Kings of *Syria*, and founded his Kingdom of *Parthia* about the Year of *Rome* 498, and died very old, after having reign'd about 20 Years. To this first *Arsaces* I ascribe the Medals which have been published by *Tristan* in his second Vol. p. 83. and the first that is in *Spanheim De præst. Num.* p. 426. Edit. in 4to; and that which is in *Morellio Specimen Tab. 2.* these being most like one another, with a little variation in their Titles. This second Medal produced by *Spanheim loco citat.* I think must belong to the second *Arsaces*, being of a different Physiognomy from the other, and the Workmanship shews it to be very old, as I have remark'd concerning others, which I have seen in our *English* Cabinets: I suppose he might have reigned about 30 Years; he was the Son of the first *Arsaces*. Our first and second Medal may be those of *Arsaces* the third call'd *Priapatius*, and I take them to be the same with that which *Patin* has published, but very ill represented in his *Thesaur.* in 4to, p. 32. he reign'd 15 Years, and I suppose he died about the Year of *Rome* 563. his Titles are these, *Regis Regum Arsacis Evergetis Justi Epiphanis Philelleni*. The Eagle that crowns his Head behind him, I think signifies his Apotheosis, when he was deify'd; and for that reason his Son was firnam'd *Theopatores*, that is, the Son of a God.

First and Second Plate.
MED. I.
and II.
R. Ed.
and
D. D.

* This Medal, I think, has the Head of *Arsaces Fraates*, and I suppose he reigned 21 Years, and died *ab U. C.* 584. his Titles are *Regis Magni Arsacis Theopatoris Evergetis*. The Reader must take notice of their Physiognomy.

MED.
III.
D. D.

* The next must be of *Arsaces Mithridates*, who was Brother to the last King: He has a long Beard, and is something like *Fraates*; his Titles are *Regis Magni Arsacis Epiphanis*. I suppose he reign'd about 34 Years, and died at 80 Years old *ab U. C.* 618.

MED.
IV.
D. D.

* The sixth King was *Fraates II.* Son of *Mithridates*, I suppose he reign'd 40 Years, and died in the War against the *Scythians* about the Year of *Rome* 658. call'd in the Medal *Regis Regum Magni Arsacis Epiphanis*.

Third Plate.
MED. V.
D. D.

The seventh King of *Parthia* was *Arsaces Artabanus*, the Uncle of the last; he reign'd but a very short time, I think about a Year; and I suppose there are no Medals of him to be found.

* The next King was *Arsaces Mithridates* the Second: He was such a Man of Valour, and encreas'd his Dominion so much, that he had the Name of the Great. His Titles were these, *Regis Magni Arsacis*

MED.
VI.
L.

The Kings of Parthia.

cis Philopatoris Epiphanis Philelleni Imperatoris, and these Titles are the Cause that I attribute this very rare Medal to him; because here we have not only the Title of *Great*, but that of *Philopater*, that is as much as to say, a *Friend of his Father*, he having vindicated the Injuries his Father receiv'd from the *Scythians*; and to distinguish himself from others, he assum'd the Title of Emperor, which Title was quite new and none before him had it any where, but *Tryphon* of *Syria*, of which we have spoken in our first Vol. p. 41. This proves what Authors say, that so many Victories and brave Actions made him so Proud, Insolent and Cruel, that they were forced to dethrone him, and advance his Brother into his place. He reign'd perhaps about 30 Years, and died the 689th Year after the Building of *Rome*.

Orodes his Brother immediately put him to Death very treacherously and basely. This *Orodes* was he that defeated the *Romans* under *Crassus* ab U. C. $\frac{701}{702}$, and afterwards was vanquish'd by *Ventidius*. He had thirty Sons, and chose the worst of 'em to succeed him in the Year of *Rome* 719.

Fraates III. was that wicked Son, because he immediately caus'd his Father to be put to Death, as well as his twenty nine Brothers; and 'twas he that forc'd *M. Antony*, who went to attack him, to retreat with great Loss; but this Victory making him grow proud and cruel, he was also dethron'd, and *Tiridates* was put into his place, but afterwards restor'd to his Kingdom. He deliver'd up the Ensigns of the *Romans*, which were lost by *Crassus* and *M. Anthony* to *Augustus* ab U. C. 733, with all the Prisoners, to make him his Friend. *Plutarch*, *Dion* and *Appian* speak very much of these two last Kings.

Fourth Plate. There are three Medals more of the Kings of *Parthia* or *Persia*; MED. I. but we cannot speak of 'em with so much certainty, because the first D. D. has Characters unknown to us, so that it is impossible to say any thing upon it. The second has the Head of *Vologeses* on one side, and the MED. II. other has the same King sitting with another King before him, and D. D. some Greek Letters signifying *Regis Regum Vologesis Epiphanis Philelleni*, An. 461. This Medal belongs to *Vologeses* III. King of *Parthia*, and was coined in the Year of *Rome* 959, which was the 10th of *Caracalla*. To him succeeded *Artabanus* his Son, who was conquer'd by *Artaxerxes* King of *Persia*, and he was the last that reign'd in *Parthia*, the Race of the *Arfacides* ending in him; but to return to our Medal; the two Figures on the Reverse, I think, signify some Confederacy that *Vologeses* had entered into with the King of *Armenia*, or some other Prince; because it plainly appears, that both the Figures represent Kings. It is very strange to me, that *Herodian* who liv'd in that time does not name this *Vologeses*, and makes no Dis-

tinction

distinction betwixt him and *Artabanus* his Son, making the Actions so both to be done by the second only; when *Dion* that lived in the same time distinguishes them very well. This Medal shows, that *Dion* is in the right, and *Herodian*, tho' a fine Writer, must be corrected.

* The third Medal in this Plate is very singular, having two Heads; MED. but the Letters all round can't be read, being of a strange Language. III. I think it belongs to some King of *Parthia* or *Persia*, but to whom D. D. I don't know.

The KINGS of CAPPADOCIA.

HERE we shall give a Chronology of the Kings of *Cappadocia*, and apply the Medals we have to them, tho' it is very hard to distinguish 'em one from another; because Authors call 'em all by the Name of *Ariarates*.

Diodorus makes the Kings of *Cappadocia* to be descended from *Cyrus* King of *Persia*; but the first who is worth mentioning is that *Ariarates*, who was put to Death by *Perdiccas* in the Year of Rome 431. *Eumenes Cardianus* succeeded him; he was made Prisoner, and put to Death by *Antigonus*, ab U. C. 458.

The third King was *Ariarates* II. Son of the first, who was put on the Throne by *Ardoates* King of *Armenia*. He married his Son *Ariarates* to *Stratonica*, Daughter of *Antiochus* the first King of *Syria*.

Diodorus in the last part of the twentieth Book, makes mention of two other Kings of *Cappadocia* and *Paphlagonia* of the Name of *Mithridates*; the first reign'd 35 Years, and the second, who was the other's Son, reign'd 36 Years; but here is a Chasm in the Chronology, so that I don't know where to place them.

Ariarates III. was made King in the Life-time of his Father, and when he died he left a Boy to succeed him, who was *Ariarates* IV. First Plate. to whom belongs the three first Medals in that first Plate, with these MED. I, Titles *Regis Ariarathis Eusebis*. When he became of Age, ab U. C. II, III. 562, he took for his Wife *Antiochides*, Daughter of *Antiochus* the D. D. great King of *Syria*, who being a very cunning Woman, and perceiving she could have no Children, she took two of another Woman one after another, and said they were her own, and call'd one *Ariarates*, and the other *Olofernes*; but afterwards, contrary to any body's Expectation, she had two Daughters and one Son called *Mithridates*. This *Ariarates* IV. died in the Year of Rome 587.

The Kings of Cappadocia.

The figure of *Pallas* arm'd, which is all the Reverse of these Kings, has reference to the *Macedonians*, from whom they were descended after *Eumenes*.

Second Plate. * The Son of the said *Ariarates* was *Mithridates*, who was called
MED. *Ariarates* V. He was a very learned Man, and a great Philosopher;
 IV. and his Father desiring to resign the Kingdom to him he refus'd it, and
M. and L. would not accept it till he was dead. He was always a great Friend to the *Romans*, and having made War in their favour against *Aristonicus*, he was slain in Battel in the Year of *Rome* 623, and the *Romans* to reward him in his Sons, added to their Dominions the Provinces of *Lycaonia* and *Cilicia*. To him is attributed the Medal with these Titles *Regis Ariarathis Epiphanis*, and this is the first time his Head has ever been publish'd.

The next King was *Ariarates* the last King's Sons : He had five Brothers, who were all of them put to Death by *Laodice* their Mother, who contriv'd also a great many Plots to destroy the present King, so great was the Ambition of this cruel Woman to usurp the Throne, but she was afterwards justly punished. This *Ariarates* was the Seventh King from *Ariarates* the First, and he had for his Wife the Sister of *Mithridates* King of *Pontus*, by whom he was very much hated ; infomuch, that he sent *Gordius* to kill him and all his Sons, that he might thereby acquire the Kingdom of *Cappadocia* ; but he could not succeed any further than in killing of the Father, being prevented by *Nicomedes* King of *Bitinia*, who married the Widow of the said *Ariarates*.

Third Plate. * *Ariarates* the eighth, Son of the last, was the next King to whom
MED. V. we ascribe the Medal with these Titles *Regis Ariarathis Philometoris*, the Head of which King has never yet been published. It
 L. appears he came to the Throne when he was very young, and thro' the Treachery of *Mithridates* King of *Pontus*, was slain at the head of his Army. I think he used the Title of *Philometoris*, which signifies his Mother's Friend, in spite of *Mithridates* of *Pontus*, her Brother, whom he hated, because she married *Nicomedes*.

The ninth King of *Cappadocia* was call'd also *Ariarates* like the rest, and was advanced to the Throne at the Age of eight Years by *Mithridates* of *Pontus*, but under the Tutelage of the perfidious *Gordius*, who kill'd his Grandfather ; but the *Cappadocians* that could not bear this, sent out of *Asia* for their King's Brother, who was repuls'd by the said *Mithridates* ; and not long after the young King, thro' contracted Grief, died. Then *Nicomedes* put up a handsome young Man, and said that he was the third Son of *Ariarates* the Seventh, and would have made him King, but he could not deceive
 the

the Senate of *Rome*, who made the *Cappadocians* a free People; but they being us'd to Regal Government, the *Romans* gave them *Ariobarzanes* for their King, who being dethroned by *Tigranes* King of *Armenia*, at the Instigations of *Mithridates*, and *Ariobarzanes* flying to *Rome*, found *Nicomedes* there too, who had been dethron'd by *Mithridates*. They were both restor'd by the Senate to their Dominions in the Year of *Rome* 660. *Ariobarzanes* was once more outed, but restored when *Sylla* made Peace with *Mithridates*. *Strabo* says that his Family did not Reign beyond the third Generation.

This is a Medal of *Ariobarzanes* the Second, with the Titles of *Fourth Plate. Regis Ariobarzanis Philoromei*; for which see *Begerus* in his *Thef. MED. Branden. Tom. II. pag. 14.* and there you'll find another *Ariarates*, VI. who was the Brother of *Ariarates* the Second, and he is the last King of *Cappadocia* we find any Medals of. D. D.

The KINGS of BITHINIA.

THE Chronology of the Kings of *Bithinia* is yet more uncertain than the foregoing Kings; but I shall endeavour to make it out as well as I can. *Herodotus* and *Appian* say, that the *Bithinians* had their Origin from the *Thracians*; and *Memnon* in *Photius* says, that the first King of *Bithinia* was *Dydalso*, who liv'd in the time of *Amintas* King of *Macedon*.

To him succeeded *Botina*, who lived 75 Years, and reign'd in the time of *Philip* of *Macedon*.

Bas was his Son, he reign'd 50 Years, and died at 71 Years old; he lived in the time of *Alexander* the Great, and defeated one of his Generals.

Zipetes, the Son of *Bas*, having reign'd 47 Years, died at 76 Years of Age; he was Cotemporary with *Lyfsmachus*. He left four Sons, and *Diodorus* makes mention of him about the Year of *Rome* 439.

Nicomedes, the eldest Son of *Zipetes*, was cruel to his Brothers, and put to Death two of 'em. It was he that introduced the *Galates* into *Asia*, and founded the Town call'd *Nicomedia*. I can't find how long he liv'd, nor how long he reign'd, tho' he lived in the time of *Antigonus*.

After his Death his Son remain'd under the Guardianship of *Prusias* the Brother of *Nicomedes*, but he never had the Title of King.

Prusias

Prusias I. was the Son of *Nicomedes*, and was called *Claudius*, that is to say, *Lame*; because he was wounded in one of his Legs in Battle. *Philip*, the Father of *Perseus*, lived in his time.

Prusias II. was call'd *Cynigo*, i. e. the Hunter, and he was at *Rome* with *Nicomedes* his Son, ab *U. C.* 587. and having made War against *Attalus* King of *Pergamus*, the *Romans* made Peace between 'em ab *U. C.* 601. he was afterwards murder'd by his Son *Nicomedes* and the said *Attalus*, ab *U. C.* 606. To this *Prusias* I think belongs
 First Plate. MED. I. these three Medals; the first has the Head of *Apollo*, and a Victory
 W. in the Reverse, which must have reference to the War that he made
 MED. II. against *Attalus*; the Greek Letters signify *Regis Prusiae*. The second
 Cr. has the same Head, and on the other side is the Quiver and Bow of
 Second Plate. *Apollo*. The third has a Head, which I suppose to be of *Apollo* like-
 MED. wise, and on the other side there is a Centaur, which signifies *Apollo*
 III. too, as we find it on the Medals of *Gallienus*, with this Epigraph,
 W. *Apollini Conf. Aug.* which Medals are very common. It may be also
 a Symbol of Hunting, to which the King was much addicted as has
 been said before, and for which he was call'd *Cynigo*.

Nicomedes II. call'd *Epiphanes*; he died ab *U. C.* 660. and I think he reigned 54 Years. *Appian* speaks very much of him, and the next was,

Nicomedes III. call'd *Philopatore*, who, a little after the Death of his Father, was by the *Romans* restor'd to his Kingdom; as also *Ariobarzanes* to that of *Cappadocia*. He died ab *U. C.* 679, having reigned eighteen Years, and left his Kingdom to the *Romans*.

Third Plate. MED. The two first Medals of this Plate belong to *Nicomedes II.* and the
 IV. V. two next to the last *Nicomedes*, both with Greek Letters which signify
 VI. G. *Regis Epiphanis Nicomedis*, with several Years marked in it.
 VII. The Epochs of these Kings began in the Year of *Rome* 474, and
 D. D. we must not wonder that they both used in their Medals the Name of
 D. D. *Epiphanes*, because the Physiognomy distinguishes 'em one from the o-
 R. S. ther; and I suppose the last *Nicomedes* used the Name of *Philopatore*
 R. S. only in his Father's Life-time, to be distinguish'd from him.

★ PYLEMENES King of Paphlagonia.

ALL the Kings of *Paphlagonia* were call'd *Pylemenes*, as well as this who styles himself *Regis Pylemeni Evergetis*, and so 'tis a hard matter to know in what time he lived. We have an Account of them as large as possible in a curious Book call'd *Recherches curieuses*

curieuses d'Antiquité Dissert. 22. pag. 307. written by the most Learned M. Spon, to whom I refer my Reader. M. Spon has a Medal of one of these Kings, which Medal has been much admired by the Learned as an only one; but being without a Head on it, this must be much more valued by them, because I think it bears the Head of the King *Pylemenes* under the Image of *Hercules*; it may be, because he was a Man of great Valour and Strength. I suppose he lived before the time of *Mithridates*, because the Workmanship of this Medal is much better, as having been struck, in my Opinion, before that Country was so much oppressed with War and Misery.

MITHRIDATES King of Pontus.

THE History of *Mithridates* the great King of *Pontus* is so well known, that I should be very much in the wrong, if I entertained my Reader with it; I shall only remark here some few Passages which are least known, and which makes a sort of Epoch in the *Roman* Histories. He was call'd *Regis Mithridatis Eupatoris*, and was descended from *Darius* King of *Persia*; he was the sixteenth King after him, and the eighth from that *Mithridates* who revolted from the *Macedonians*, and was the first King of *Pontus*. Our *Mithridates* began to Reign very young in the Year of *Rome* 635, and reigning 56 Years, died *ab U. C.* 691, and then he was 69 Years old and more. I think that the Epochs of the Kings of *Pontus* are the same with those of the *Sauromates*, of which I shall speak presently; and if it is so, our present Medal of *Mithridates* which has the Epoch 223 was coined *ab U. C.* 680. being the 30th Year of his War against the *Romans*. For the Symbols on the Reverse of it, see *Nonnius* in the *Grecia* of *Goltzius*, p. 1314.

Of the KINGS of SAUROMATÆ.

REGIS *Sauromatæ*; 'tis uncertain when this King lived, and being impossible to say any thing of him, I refer the Reader to what *Pausanias* says of these People in his first Book, Cap. 21. This Medal, which is very rare, has been publish'd by Mr. *Baudelot*, in his Book *De l'Utilité des Voyages*, Tom. 2. pag. 605. med. 10. but I think the Legend of the Head is not right, and the Head it self is not like

First Plate.
MED. I.
D. D.
H. S.

like this; and we have a very fine Medal of these Kings in the *Cæsars of Julian* published by *Spanheim*, pag. 493.

Second Plate.

MED. II. ★ This singular Medal is of Gold very pale, and it may be of that which they call *Electrus*; the Workmanship on one side, where you have the Head of *Hadrian* with the Year 413 under it, is tolerable, being copied from the *Latin* Medals; but the Reverse with the Head of the King, and these Letters *Regis Sauromatæ* is very indifferent. This Medal shows us the right Epochs of the *Sauromates* not before discover'd; and by it we see plainly, that it must have been *ab U. C.* 458. contrary to the Opinion of *Vaillant*, *Morellius* and *Harduin*. I shall give here the Chronology of these Kings from their rise, as we have it here and there in *Diodorus Siculus*, and then reduce the same under the Emperors, as we have it on the Medals, a thing that has not been done before. The *Sauromates*, were Kings of the *Cimmerian Bosphorus*, and their Royal Seat was in the Town of *Panticapeo*. The *Archenattides* were the Founders of the Kingdom, *ab U. C.* 262, and they reign'd forty two Years; after them,
Ab U. C. 304 *Spartacus* I. reign'd 17 Years.
 ——— 321 *Seleucus* after him reign'd 4 Years.
 ——— 325 *Spartacus* II. reign'd 22 Years.
 ——— 347 *Satirus* his Son, reign'd 14 Years.
 ——— 361 *Leucus*, Son of *Satirus*, reign'd 40 Years.
 ——— 401 *Spartacus* III. Son of *Leucus*, reign'd 5 Years.
 ——— 406 *Perisades*, his Brother, reign'd 38 Years.
 ——— 444 *Satirus* his Eldest Son, reign'd 9 Months.
 ——— 445 *Eumelus* having conquer'd *Satirus* and *Pritanes*, his Brothers, reign'd 6 Years.
 ——— 450 *Spartacus*, Son of *Eumelus*, reign'd 20 Years, and died *ab U. C.* 470.

N.B. *We lose almost 400 Years of the Chronology of these Kings, the chief Reason of which is, because we have not the History of Diodorus Siculus entire.* In the time of this last King began their Epochs, *ab U. C.* 458, as we have said; because as our Medal plainly shews, it can't begin as *Vaillant* would have it, from the Death of *Antigonus*, for he died *ab U. C.* 453, nor from *Farnaces*, because he made a League with the *Romans*, as *Harduin* will have it, whereas the *Romans* had not yet made any Confederacy with the Barbarians; but I suppose they took their Epoch from the benefit they receiv'd from *Demetrius Poliorcetes*, or from their Confederates, *viz. Seleucus, Lysimachus, &c.* of which I do not find any mention made by Authors. Here we shall add all the Kings of the *Sauromates*, which we have on the Medals, and are registred by *Vaillant*, *Morellius*, *Harduin*, and others, with the Years of their Reign, which is an History owing only to the Medals.

Sauromates I. to whom belongs our Gold Medal, reigned 10 Years, and died *ab* U. C. 875, the fifth Year of *Hadrian*.

Sauromates II. reigned 41 Years, died *ab* U. C. 916, in the second Year of *Marcus Aurelius*.

Eupatores reigned 35 Years, and died *ab* U. C. 951, in the fifth Year of *Septimius Severus*.

Sauromates III. reigned seven Years, and died *ab* U. C. 958. in the 12th Year of *Septimius Severus*.

Sauromates IV. reigned 28 Years, and died *ab* U. C. 986. in the 15th Year of *Alexander Severus*.

Cotis reigned two Years, and died *ab* U. C. 988, in the 17th Year of the same Emperor.

Ininthimeus reigned 11 Years, and died *ab* U. C. 999, in the second Year of *Philip*.

The last King we have in the Medals is *Rescuporis*, but we don't know yet how long he reigned, nor when he died.

King ALANNUS.

*THIS Medal, which never was made publick before, has on *L. P.* one side the Head of *Abgarus* King of *Edessa*, *Abgarus Rex*, which Head is often seen among the Imperials; and *Tristan* gives a *Comment.* very good Account of 'em; but on the other side of one *Alannus*, of *Hist. Vol. 1. pag. 637 & Vol. 2. p. 82* whom we don't know any thing, Authors being silent about him; but I believe he was King of the People call'd *Alanni*, that belong'd to *Sarmatia Europea*, and once were call'd *Massagetes*. *Lucian* says, that they wore no Hair, or very little, as we see by this our Medal. I suppose these two Kings were Confederates to defend themselves against the Incurfions of the *Parthians*, but I don't know at what time this Medal was struck. However, it is certain it must have been made in the time of the *Roman* Emperors, because we don't find any mention of the Kings *Abgares* amongst the Writers before *Claudius*, and after *Gordianus Pius*.

ILLUSTRIOUS MEN.

H O M E R.

L. P. ★ **T**HE first Medal is of *Homer*; on one side you have his Head with a fine Countenance, and a Beard and a Diadem; the Medal was struck by the *Cretans*, and it was not known before that they had any thing to do with this famous Poet, because *Plutarch* mentions only eight Cities which contended for his Birth, viz. *Cyma*, *Smyrna*, *Colophon*, *Io*, *Chius*, *Salamine* of *Cyprus*, *Argos* and *Athens*; the Reverse of this Medal has the figure of *Pallas*, which I think signifies the Wisdom of *Homer*, and that Goddess being in a warlike posture, may imply likewise the *Iliads* written by the said Poet, in which are described the Wars of *Troy*.

G O R G I A S of Leontinus.

D. D. ★ On one side we have the Head of *Apollo*, and on the Reverse a Swan with these Letters ΛΕΟ being as much as to say, *Leontinorum* ΓΟΡΓΙΑΣ *Gorgias*, the Name of a famous Orator, of whom we shall speak hereafter. *Leontinus* is the ancientest City of *Sicily*, where the Ground is so fruitful, that the Corn grows naturally of it self, and that which is sown yields a hundredfold, and the Cattle die very often of too much fat. As for *Gorgias*, he was born in this Town, and was a very learned Philosopher and most eloquent Orator. *Quintilian* says, he was a Disciple of *Empedocles* and the Master of *Pericles*, *Isocrates*, and several others: He was so much honoured by the *Athenians* (having been sent thither Ambassador by his Countrymen) that they granted him whatever he desired, and after his Death they caus'd his Statue in Gold to be erected: He died at 109 Years of Age. When alive he was of a strong Constitution, and preserved his Strength, Memory and Understanding to the last. He was asked why, being so old, he desired still to live, he answered Because in my Age there is nothing that troubles me; and another time being asked how he could keep himself in such good Health, answer'd Because I never went to any Feast, where there was excessive eating and drinking. He acquir'd so much Wealth by his Profession, that he dedicated his own Gold Statue to the Temple of *Apollo* in *Delphos*, and made a fine Speech in praise of that Deity. *Fazellus* says, that three Orations of *Gorgias* were still extant, which were preserved in his time in the Library of *S. Mark* in *Florence*, where the Dominicans reside. On

Fazellus
lived in the
Year 1500.
See his Hist.
of Sicily,
Deca. 1.
Book the 3d.
Cap. 3d.

On one side of our Medal there is the Head of *Apollo*, which shews that the *Leontines*, as well as *Gorgias*, had him in great Veneration; and the Swan on the Reverse signifies that this Orator, as a Swan, had long sung the Praises of this Diety. *Plato* says, that the Soul of *Orpheus* was transformed into a Swan, to express the Sweetness of his Verses.

EPICURUS the Philosopher.

* This little Silver Medal, struck at *Athens*, may be ascrib'd either to the God *Pan*, or to *Socrates*, or *Epicurus*: I don't think it belongs to the first, because he is always represented with a crooked Nose, and a great Beard; and the extraordinary fine Workmanship of the said Medal makes me believe that it was coined after the time of *Socrates*, and therefore I am apt to conclude it was struck in Honour of *Epicurus*, who died 130 Years after *Socrates*. He was an *Athenian*, and was very much esteemed by his Countrymen, who erected to his Honour a Brass Statue: He died in the Year of *Rome* 483, aged 72 Years. Having compared this Head with two extraordinary Intaglies in *Cornelians* (which are in the Possession of my great Patron the present Earl of *Halifax*) one of which represents *Socrates*, and the other *Epicurus*, I find the Head on our Medal much more resembles the second than the first, which removes all my Doubts, tho' in the Intaglie there is no Horn as is seen on the Medal; the meaning of which I think is, that the *Athenians* would have him represented under the Image of *Silenus*, to whom both these Philosophers were much like. The two Fishes on the Reverse may, with the leave of the Learned, relate to the two most famous Harbours which the *Athenians* had, *viz.* the *Pireus* and *Phalereus*. L. W.

EUPOLEMUS ELEUS.

* Three *Macedonian* Shields:)(*Pharetra* with this Inscription *Eupolemi*; It is very good Workmanship. *Pausanias lib. 6. c. 3.* makes mention of one *Eupolemus* of *Elea*, who had obtained three Victories at three different Games, *viz.* the *Olympic*, *Pythian* and *Nemean* Games, which might be represented by the three Shields aforesaid; but I must confess that I think it more probable to refer it to one *Eupolemus*, of whom *Diodorus Siculus, lib. 19.* makes mention. This second *Eupolemus* was General of *Cassander* King of *Macedon*; and after *Antigonus* fell upon his Kingdom to make a Conquest of it; *Cassander* being then in *Euboea*, march'd immediately to defend *Macedon*, and left the said *Eupolemus* to command in *Greece*. This was about the Year of *Rome* 442. and hence perhaps this Medal was struck D. D.

with the *Macedonian* Shields, to put the *Greeks* in mind that they were still under the Dominion of the *Macedonians*, and that he in the Nme of *Cassander* was to be obey'd by them.

HECTOR the Trojan.

D. D. 'Tis not on the Account of the Head of *Faustina* Wife to *M. Aurelius*, which is on one side, that we insert this Medal here ; but for the young Head of *Hector* on the Reverse, with these Letters *Hector Ilienſum*, which is very singular. Every body knows he was the Son of *Priam*, and the best General of the *Trojans*, and that he was afterwards killed by *Achilles*, in revenge of the Death of *Patroclus* ; the Story is too notorious to make any more Words about it.

L. P. * This next Medal too I suppose has the Head of *Hector*, being struck in *Ophrynium*, tho' it is bearded and helmetted, and different from the other ; because *Strabo* has these Words: *Non procul inde est Ophrynium ibi locus Hectoris est loco conspicuus* ; and this is all the Account we have of this Place. The Figure kneeling down on the Reverse, I suppose, signifies the offering of Grapes to *Hector*, that might be in use amongst 'em, in Imitation of the Offerings of the first Fruits of the Garden, which were made to *Priapus* in the neighbouring City of *Lampsacus*.

BELLEROPHON.

D. D. * The bearded Head, with the Diadem, I suppose to be that of *Bellerophon*, because we see commonly on the Medals of *Corinth*, as this is, *Bellerophon* on Horseback killing the Chymera seen on the present Reverse ; and I believe the Medal was struck after the time that *Corinth* was made a Colony by *Julius Cæsar*, because we have on this the Name of *P. Albinus*, Pretor of the Colony, and one of the *Duumvirs* who govern'd the Colonies. The Head of *Bellerophon* was never before published, and it is remarkable that the Word *COPIN* is writ with *Greek* and *Latin* Letters intermixt.

CRANNONIUS.

L. P. * *Crannonius* was a *Thessalian*, the Son of *Pelasgus* : He built a Town in *Athamania*, to which he gave his Name. *Pausanias* tells us, that his Mare call'd *Crausidas* won the Race at the Olympick Games *ab* *V. C.* 106. We have on this extraordinary Medal the Head of the said *Crannonius*, if not of *Pelasgus* his Father, and he himself on Horse-

Horseback on the Reverse upon the said Mare, as he was when he won the Prize at the Olympick Games.

P E R G A M U S.

A bearded Head with a Diadem, with the Word *Pergamus*; on the Reverse *Esculapius's* Club rounded with a Serpent; the Medal was struck *sub Prætoræ Claudio Cephalione*. *Pergamus* was descended from the *Eacides*, being the third Son of *Andromache*, who was the Wife first of *Heſtor*, and after of *Pyrrhus*, Son of *Achilles*, who had three Sons by her, viz. *Molossus*, *Pielus* and *Pergamus*, who going with his Mother into *Asia*, and fighting a Duel with *Arius* Lord of *Teutrania*, he killed him, and gave his Name to the Town of *Pergamus*; in which Town *Esculapius* was principally worshipped. D. D.

B I Z A S.

I insert here four different Medals of *Bizantium*; the first is the MED. I. Head of *Neptune*, who was the Father of *Bizas* their Founder. D. D. The second the Head with Diadem of *Bizas* himself when he was very young, which has never been published before; and the third D. D. and fourth have the same Head bearded and helmetted as usual; III. and the like of it is to be seen in *Goltzius*, and I refer the Reader IV. to *Ninnius's* very learned Comment, who speaks very much of the D. D. said *Bizas*. D. D.

Grecia Tab.
27. p. 150.

S I P Y L U S.

* A bearded Head, with this Word *Sipylus*; on the Reverse, *Esculapius* standing, and the Word *Magnetum*. This Medal has been described by *Harduin*, but never engraved. This *Sipylus*, whose Head is on one side, was the Son of *Agenor*, and Mount *Sipylus* in *Lydia* received its Name from him, for before it was call'd *Ceraunius*. The Town of *Magnesia* was at the foot of this Mountain, where this Medal was struck. D. D.

Æ N E A S the Trojan.

* The Town of *Eno* was in *Thrace*, at the eastern Mouth of the River *Ebrus*, over against the Island of *Samothrace*. Here was the Sepulchre of *Polydorus*, whose Head may be represented on the one side of this Medal; but I rather believe it to be that of *Æneas* the Trojan, who, according to *Pomponius Mela*, was the Founder of that Town. On the Reverse there is a Torcular or Press, which is still us'd

in some Parts of *Italy* to press the Wine; and this, according to *Diodorus Siculus*, has reference to *Bacchus*, who from this Instrument received the Name of *Lenæus*. There is also an Ear of Corn, to signify that Place abounded in Corn as well as Wine.

C E P H A L U S.

D. D. * *Cephalus* was the Son of *Deioneus*; who, by a Mistake, slew *Procris* his Wife, for which Reason he was banish'd from *Athens*; from whence he went with *Amphitrión* to the Country of the *Telebrians*, and inhabited that Island, to which he gave the Name of *Cephalonia*: In this Island, which is betwixt *Zacynthus* and *Ithaca* in the *Ionian Sea*, are four principal Towns, viz. *Pronus*, *Samos*, *Pelea*, and *Cranius*, which were so named from the four Sons of *Cephalus*. In one of these Towns (that is, in *Samos*) was this Medal struck; on which they put the Head of their Hero, who gave Name to the Island, if not the Head of his Son, who gave Name to the Town; and they put a Sheep on the Reverse, to signify the Fertility of their Soil. No Medal of this Town was ever published before.

C Y M A the Amazon.

D. D. * The Town of *Cyma* was one of the twelve Towns of *Asia* destroy'd by Earthquake in the Time of *Tiberius*: This Town was founded by *Cyma* the Amazon; and in Memory of her, these People struck the present Medal, with her Head, and these Letters on it, *Cyma*; and 'tis to be observed, that three Towns near one another were founded by the *Amazons*; that is to say, *Ephesus*, *Smyrna*, and *Cyma*; the last of which was a Maritime Town; and they had *Isis* for their Deity, as we see by this Reverse, which is a Divinity proper for the Towns which were situated on the Sea Coasts.

A Head Unknown.

* I have seen three of these Medals. This that we have engraved, belongs to the *Earl of Winchelsea*; another, which has the two first Monograms marked in the Margin, belongs to Mr. *Maffon*; and a third, with the second Monogram, belongs to Sir *Robert Abdy*: All three were coined at *Lacedemon*; and it is difficult even to conjecture what the Young Head that is on one Side means; it may probably be suppos'd to be the Head of *Jacynthus*, who was worshipped as a God by the *Lacedemonians*. *Pausanias* says, that he died Young, that he was very handsome, and descended from *Jupiter* in this Manner. *Lacedemon*, who gave the Name to the Countrey, was the Son of

of *Jupiter*; this *Lacedemon* was the Father of *Amicles*, the Father of the said *Jacinthus*; and so the Eagle, which is on the Reverse, suits him very well, as being the Bird of *Jupiter*. The *Lacedemonians* had *Jacinthus* in such Veneration, that they instituted Games in his Honour, which were celebrated with great Magnificence and Pomp, and are described by *Atheneus*, lib. 4. cap. 4.

The CITIES and PEOPLE of GREECE.

THIS Article, relating to the Cities and People of *Greece*, would contain the finest Collection of this Kind, that has ever been publish'd; and perhaps the most copious of any other. Seeing the Cabinets here in *England* have Plenty of such Sorts of Medals; but because I would not make the Series of the Imperials the less numerous, nor swell this Volume too much, I am necessitated, tho' with Regret, to leave out a great many of them: If God pleases to grant me Life, I shall not defraud the Publick of them; but for the present I must be content to insert these few, which are disposed according to the *Greek* Alphabet. There is no City amongst them, which is named in the *Greece* of *Golzius*, except *Amisa* and *Sinope*, which alone among all the rest are brought in, that they may not part Company with the Cities of *Pontus*; and this is done, to render the present Collection the more acceptable, seeing a great many of the Cities already publish'd are not yet come to the Knowledge of Antiquaries.

* **ABBAITES.** *Abbaitarum Mysia.* These People are not known to Geographers, and these two are the first Medals that ever were publish'd of 'em: One of them has a bearded Head with a Diadem, which I think to be that of *Jupiter*, because on the Reverse you have the Thunderbolts; and the other with a Lion's Skin upon it, is of *Hercules*; and his Club on the Reverse.

A.
First Plate.
MED. I.
L. P.
MED. II.
D. D.

A T H E N S.

The following Medals of Athens are inserted here by way of Supplement to those that have been publish'd in our first Volume.

I. The Head of *Pallas* with a Countermark, in which is a *Caduceus*, and it shews that the *Athenians* worshipped *Mercury*, as *Pausanias* says

First Plate.
MED. I.
L. W.

nias witnesses, *lib. 2. c. 17, & 24.* The Reverse is the Owl, the common Type of *Athens*, with this Inscription, *Minervæ Nicephoræ*, which shews that they attributed all their Victories to *Minerva*: There is also a Monogram of *Pergamus*, the Meaning of which I cannot find, unless it denotes, that the *Athenians* were in Confederacy with them.

MED. II. II. The Head of *Pallas*: The Reverse an Owl upon a Vase, with
L. W. these Letters AΘE. MNEΣEΑΣ. NEΣTΩP. and a Lamp.

MED. III. A Head: On the Reverse a Lamp much like the last; this
Lamp I think is that which *Callimachus* dedicated to *Minerva*, and
L. W. was of Massy Gold, and so big, that it contained as much Oil as was enough to burn a whole Year, without any Supply, Day and Night, and the Wick of it was of *Carpathian* Flax. Which is the only Flax that is not to be consumed by Fire. See *Pausanias, lib. 1. cap. 26.* He mentions also, that there was a Palm-Branch made of Brass, which served to draw the Smoak out at the Top of the Chapel; which Branch is perfectly to be seen on the Second of these Medals.

MED. IV. The next Medal is the Head of *Pallas* as before; and the Reverse
IV. *Theseus*, who conducts the Bull of *Marathon* (conquer'd by
L. P. him) into *Athens*, in order to be sacrificed to *Apollo* or *Minerva*. See what the *Earl of Winchelsea* has said upon this in our first Volume, *Pag. 95. Med. XLI.*

MED. V. The Head of *Pallas*: Reverse *Esculapius* standing, AΘH-
V. NAION. *Pausanias, lib. 1. c. 21.* makes mention of the worship-
L. W. ping of *Esculapius* at *Athens*.

MED. VI. The Head as before:)(two Figures before a Trophy, with
VI. the Letters AΘE. Many were the Victories which the *Athenians*
L. W. obtain'd, for which they erected several Trophies; that over the *Persians* might be so express'd, as in this Medal. But finding upon the Head of the naked Figure in the Middle a *Phrygian* Cap, this makes me apply it to that Victory which the *Athenians* got over the *Galatians*, mention'd by *Pausanias, lib. 1. cap. 4.* They were led by *Calippus*, shew'd great Bravery, and sav'd all *Greece* from the Hands of the Barbarians: The Figure armed may be of the said *Calippus*; and the Naked, one of the Chiefs of the *Galatians*, who might be made Prisoner.

Second Plate.

MED. VII. We read in *Pausanias, lib. 1. c. 24.* that in the Temple called
VI. *Parthenone*, the *Athenians* had in Sculpture an Account of the Dis-
L. W. spute

spite that happen'd between *Neptune* and *Pallas*, which, as has been said elsewhere, gave the Name to the Town; and in this Temple there was the Statue of that Goddess made of Ivory and Gold, which in the Middle of the Helmet had a Sphinx, as it is on this Medal also; the Reverse of which denotes the aforesaid Dispute, just as it is described by our Author, who thinks that the Serpent signifies *Eriethonius*, the IVth King of *Athens*, who was brought up by her under the Form of a Serpent.

VIII. Half a Ship with a Sail and a Victory upon it;)(*Neptune* MED. II. standing with his trident A ⊙ E. *Atheniensium Regis Demetri.* This L. W. is a very singular Medal, and shews us the Obligations the *Athenians* had to *Demetrius Poliorcetes*, for having deliver'd them from the Slavery they were under from *Cassander* and *Ptolemy*; he arriving opportunely with a Fleet at *Athens* when they did not expect him. Of this Action Mention is made by *Pausanias*, lib. 1. c. 25. but more at length by *Plutarch*, in the Beginning of the Life of *Demetrius*; where you may read, that the *Athenians* assign'd Divine Honours, as well to *Demetrius*, as to *Antigonus* his Father; and styl'd them both Kings, which was the first Time they were so called; and this is confirmed by our Medal.

* EGYPT. This fine Medal was struck in *Egypt*, on Occasion R. Ed, of the Feasts that they celebrated the last Day of every Year, to the Honour of the Goddess *Fortune*, to thank her for the Plenty of the last, and to augurate the same to the ensuing Year: The Head of this Goddess we see on one Side, with this Title *Servatrix*; the Vase behind is for the Libations, and the B. Δ. signifies *Senatus Populus*; and shews, that both concurred in celebrating the said Feasts; the Reverse has the same Goddess standing, with this Inscription, *Bona Fortuna Aegypti.*

* ACHEI of Syria. The Head of *Ceres*:)(The Simbol of D. D. Plenty ΑΚΑΙΩΝ. *Achaorum.* The Wormanship, the Mettal, and the Letter K instead of X shew, that this Medal does not belong to the *Achaia propria*, but to *Syria*; and *Appian* is the only Author See *Cellarius* that makes mention of such a Place in *Syria* amongst these Towns; Geograph. Tom. 2. lib. 3. *Perinthus, Achaia, Oropus, Amphipolis, Asracum, Tegea, Herea, and Apollonia.* cap. 12.

* EGOSPO TAMUS. One side of this Medal has the Head D. D. of *Juno*, or rather that of *Helles*, Daughter of King *Athamantes*, who gave the Name to the *Hellespont*, where is the River *Capra*, upon which stood the Town of *Egospotamus*, or *Caprae Flumina*, where the Medal was struck.

- MED. I. ACRASIOTES. The first Medal has the bearded Head of *Heracles*:)(*Telephorus* with the Name of the People *Acraſiatarum*.
 MED. II. The II. has the Head of *Pallas*:)(a Lion. This Town was in *Lydia*,
D. D. and Geographers make no mention of it.

D. D. APOLLONIA. The Head of *Alexander the Great*, *Alexander Conditor Apolloniæ*:)(two Figures joining Hands, with the Words *Apolloniatarum & Lyciorum Concordia*.
 There are ſo many Towns call'd by the Name of *Apollonia*, that I think it impoſſible to know which of them, this was founded by *Alexander*.

- MED. I. * ASIA. APAMEA. * ATARNEUS. I. *Asia* was a Town of *Lydia* betwixt the two Rivers *Meander* and *Caistrus*: Here met an Aſſembly of Perſons ſent from ſeveral of the principal Towns in the Neighbourhood, as *Ephesus*, *Magneſia*, *Talles*, *Niſa*, &c. which are repreſented by the Head of *Cybele* on one Side of the Medal; and theſe Aſſemblies were held for the Muſical Feaſts, famous for the *Lydian* Muſick, which was very ſoft and effeminate, and aptly repreſented by the *Faunus* on the Reverse playing with two Flutes: The Name before him is, I ſuppoſe, that of the Preſident of the ſaid Feaſts: Another Medal like this I have ſeen in the Hands of the Learned Dr. *Sherard* ſtruck at *Apamea*, with the ſame Head on one Side, and the *Faunus* playing with two Flutes on the Reverse; which ſhews, that this City belong'd alſo to the ſame Aſſembly. This Medal I ſhall publiſh hereafter, with many more of the Towns of this Name.

- MED. II. II. The Second was ſtruck at *Atarneus*, a Maritime Town in *Lydia*, juſt over-againſt the Iſland of *Lesbos*; one Side has the Head of *Apollo*; and the Reverse a Horſe, which ſignifies *Neptune*, as the Serpent does *Eſculapius*; hence we know that they worſhipped Three Deities.

D. D. ATTALEA. The Head of *Proſerpine*, who by the *Greeks* was called *KOPH*, that is, a handsome Woman:)(*Jupiter's Bird*, with the Word *Attaleenſum*. This Town of *Attalea* was in *Pamphilia*, founded by *Attalus Philadelphus*; ſome aſcribe this Medal to another Town of the ſame Name, which was in *Lydia*; concerning which let the Reader determine as he pleaſes.

First Plate.

- MED. I, II, III, IV. ATTUDA. I. The firſt has a laureated Genius, with the Word *Populus*:)(*Bacchus* ſtanding, and the Inſcription *Attudenſum*. II. Has the ſame Head:)(An *Amazon* riding on Horſe-back. III. The Head of *Cybele*, with the Name of *Attuda*:)(*Diana of Ephesus*,
D. D. Per

Per Flabiam Sacerdotem. IV. *Cybele's Head*, and the Word *Attu-*
densium:)(Three Ears of Corn, and the Name of the Magistrate,
 which can't be read. V. A Laureated Genius, *Populus*:)(Two ^{Second Plate.} MED.
 Urns upon an Altar, into which they put Ballots to Elect the Magi- I, II.
 strates. VI. *Cybele's Head*, and *Attuda*:)(A Figure standing. Sub D. D.
Claudiano.

Attuda is a Town we know nothing of, only that it was in *Phrygia*
Pacatiana; but I conjecture by these Medals, that it was founded by
Atides, the Lover of *Cybele*, and had the Name from him; and I
 suppose it was situated upon the River *Sangarius*.

APHRODISIA. I. The Head of a Woman veil'd, *Sacer Se-* MED.
natus:)(Two *Cupids* sitting, and the Word *Aphrodisiensium*. II. I, II, III,
 The same Head:)(A naked Woman, with a little *Cupid* before her. IV, V, VI.
 III. The same Head and Letters as above:)(*Mercury* standing. IV. D. D.
 The same Head, &c.)(*Jupiter* sitting. V. A Head with a Diadem,
Sacer Senatus:)(Three Coral Branches. VI a Young Head with a
 Laurel, *Populus*:)(A River and *Aphrodisiensium*, ΚΟΡCΥΜΟC, or
 ΚΟΡCΥΝΟC, the Name of an unknown River.

There are three Towns call'd *Aphrodisia*, to which these Medals
 may be ascrib'd; one of them is in *Caria*, the other in *Lydia*, and
 the third in *Cilicia*; all these, and many more Towns, receiv'd the
 Name of *Aphrodisia*, from the great Number of Temples erected to
Venus in order to worship her; for we see on the first Medal two *Cu-*
pids, the Sons of *Venus*, representing chaste and lascivious Love. The
 IId Medal has the Statue of *Venus*, and may be like that which was
 in the Temple: She appears as coming out of her Bath, and has a little
Cupid that dries her Feet. And on the Vth, I think, you have three
 Coral Branches growing out of the Sea, of which *Venus* was born;
 and for that Reason are dedicated to her: And from thence perhaps
 came the Custom of wearing Coral about Women and Children's
 Necks, to whose Health it contributes, as *Pliny* affirms.

* APHITE. The Head of *Jupiter Ammon*:)(An Eagle, *Am-* L. P.
phytaeorum. *Aphyte* is in the Peninsula of *Pellene* of *Macedon* in
Thrace; here was a famous Temple of *Jupiter Ammon*. Which God
 appeared to *Lyfander*, when he besieged that City, and caus'd the
 Siege to be rais'd, as *Plutarch* says in the Life of *Lyfander*.

ACHAIA PROPRIA. The I. and II. Medals are no otherwise ^{First Plate.} MED.
 different from others already in Print but in the Monograms; which I, II.
 no Body yet has explain'd, nor shall I attempt it. Cr-R.Ed.

MED. The other five following Medals are very valuable; on one Side we have
 III. the Words *Antigonensium Achæorum*; the next *Aseatarum Achæorum*;
D. D. the Vth *Argeæ* on one Side, and on the other *Messanorum Achæorum*.
 MED. The VI *Argeæ Achæorum*; and the VII we have on one Side the Ma-
 IV, V, VI. gistrate's Name *Hermocrates*; and)(*Carinæorum Achæorum*. All
L. W. M. these allude to the Conquests of the *Achaïans* over another Nation
Second Plate. of *Peloponesus*, viz. the *Mantineians*, who were called *Antigonei*,
 MED. about the Year of *Rome* 524. But *Hadrian* the Emperor gave them
 VII. their first Name again, instead of that of *Antigonei*, which till then
A. F. they had constantly used: The *Aseati* were their Neighbours, and the
See Pausan. People called *Cari*, of whom *Pausanias* very much speaks. The *Ar-*
lib. 4. c. 5. *gieians* and the *Messenians* dwelt also here, and call'd one another
 Brothers; and this is the Reason why on one of these Medals they
 join their Names together; each of them has on one Side the Figure
 of *Jupiter*, as the Tutelar God of the *Achaïans*; and that on the
 Reverse is the Goddess *Concordia*, to denote the Union and good
 Correspondence between them.

B. BARI. *Jupiter's* Head:)(Half a Ship, in which is a *Cupid*
L. P. darting with an Arrow, and under it a Dolphin, with the Word *Bar-*
rinorum.

Bari is a principal Town of *Apulia*, near the *Adriatick* Sea, and is
 the Chief of that Region called *Terra di Bari*: They worshipped *Ju-*
piter, and *Venus* too, as I conjecture by the little *Cupid*; the rest of
 the Type belongs to Maritime Towns.

MED. BLAUNDEA. I. *Bacchus's* Head:)(*Fortuna*, the Inscription
 I, III, II. *Blaundensium*. II. The Genius of the Senate, *Sacer Senatus*:)(A
D. D. naked Figure sacrificing, the Inscription *Blaundensium Macedonum*.
 MED. III. and IV. A Genius wrapt in a Laurel, and the Words *Populus*
 IV. *Blaundensium*:)(A River, *sub Præto*re *Claudio Mileto*; and the
L. P. Name of an unknown River, called *Hippurius*.

Blaundea is a Town of *Lydia*, which was inhabited by the *Macedo-*
nians; the Medals shew us what they worshipped.

MED. BERYTUS. I. *Cybele's* Head;)(Half a Ship with a Victory
 I, II. upon it, and the Word *Berytensium*. II. The same Head:)(A Dol-
D. D. phin and a Trident, the two Caps of *Castor* and *Pollux*, and the Name
 of that People.

Berytus was a Maritime Town of *Phœnicia*, betwixt *Bibulus* and
Sydon. These Medals were struck before it was made a Colony by
Julius Cæsar. The Symbols of *Neptune*, the Dolphin, the Ship, and
Castor and *Pollux*, all belong (as we have very often said) to those
 Towns that lie upon the Sea Coasts.

* BRIULA. A young Head of the Sun, *Sol.*)(A naked figure standing *Briulitarum*. *Briula* was a little Town on the other side of *Meander* in *Lydia*, where they worshipp'd the Sun, call'd in *Greek* *Δ. Δ.* *ΗΑΙΟC*, and I think the figure on the Reverse is of *Apollo*, tho' not very plain.

MED. III.
D. D.

* BUTROTUS. It is very difficult to know where this Town of *Butrotus* was; but I suppose it might have been in the Province called *Brutti*, because *Livy*, *lib.* 19. c. 6. makes mention of a River of that Name there near the Town of *Locris*.

MED. IV.
Cr.

DALDIANUS. A Head, *Sacer Senatus* :)(*Jupiter* standing *Daldianorum*. I find no ancient Author making mention of *Daldianus* but *Suidas*, and all he says of it is no more than, *Daldis urbs Lydiae*.

Δ.
MED. I.
D. D.

* DEMETRIADES. The Head of *Apollo* :)(*Jupiter* standing *Demetriorum Sacrae*. There are three *Demetriades* mention'd by Geographers, but neither of them has the Title of *Sacra*, and therefore there must certainly be another besides them. I find *Diodorus Siculus*, *lib.* 20. makes mention of *Sycione*, a Town of *Peloponnesus* near *Corinth*, whose People, by reason of great Favours receiv'd from *Demetrius Poliarctes*, ab U.C. 450, took the Name of *Demetriades*, and were so indulgent to *Demetrius*, that they instituted yearly Feasts, Sacrifices and Games to be celebrated, and Divine Honours to be paid to him: And *Plutarch* says *Demetrius* himself was buried there. I think this *Sycione* was the *Demetriades* we look for, and that it was called *Sacra* on the Account of the Feasts, Games, &c.

MED. II.
R. A.

* ELEUSIS. I. The Head of *Jupiter* ☉ E :)(Victory *Eleusiorum*. *Eleusis* is a little Island belonging to *Cilicia* betwixt *Cyprus* and the Land, just over-against the River *Lamos*. It was the Kingdom of *Archelaus*, according to *Strabo*, and after by *Augustus* was called *Sebaste*. The Victory on the)(I think is to be ascrib'd to *Archelaus*, and the rather because in another Medal like this which *Dr. Sherard* has, the Monogram that I have marked in the Margin with this Letters APX are the Initials of *Archelaus*, which proves what I have said; but for the other Letters ☉ E and EI on the Reverse, I don't dare to say any thing of them.

E.
MED. I.
Cr.

* EUCARPES. *Mercury's Head*, *Eucarpensium* :)(A half Moon and a Star *sub Claudio Flacco*. *Eucarpes* is a Place in *Phrygia* towards *Galatia* near *Sinnada*, and received its Name from the Fruitfulness of the Country. They worshipp'd *Mercury*. The Sun and the Moon on the

MED. II.
D. D.

the Reverse signifies the Goodness of the Climate, because one with the Heat, and the other with the Rain, makes the Soil very rich.

☉. THASUS. The Head of *Ceres*:)(The Heads of *Castor* and *Pollux*, and two Vines *Thasiorum*. *Thasus* is an Island in *Thrace* in the *Egean* Sea, just over against the Mouth of the River *Nessus*.
 MED. I. D. D. The Head of *Ceres* signifies the Fertility of this Island for Corn, and it was famous for Wine, as Authors observe.

MED. II. THYATIRA. *Diana's* Head, *Boratena*:)(An Eagle *Thyatirenorum*.
 R. A. *norum*.

II. The same Head and Letters:)(A naked figure *Thyatirenorum* & *Smyrnaeorum* *Concordia*. *Thyatira* is in *Lydia* betwixt *Sardis* and *Pergamus*, and receiv'd the Name from *Thyatira* the Daughter of *Seleucus*. *Smyrna* too is a Town of *Lydia* very well known: In the first they worshipp'd *Diana Persica*, who by these Medals we see had the Name of *Boratena*, and it may be she receiv'd it from the Wind *Boreas*, because there was upon the River *Elifus*, in the Territories of the *Athenians*, where *Boreas* ravish'd *Orithya*, a Temple of *Diana*, in which was an Altar erected for *Boreas*; and under the Image of *Diana* may be represented *Thyatira*, who imparted her Name to that Town.

I. HIEROPOLIS. I. A radiated Head of the Sun $\Delta AIP. BHNO C$:
 MED. I.)(The Goddess of Health and *Telesphorus*, *Hieropolitarum*. This
 D. D. Medal has been already published by several, but not explain'd by any, I think it may be read so, $\Delta AIP.$ the Year III. which Epoch should begin in the Year of *Rome* 565, when the *Romans* having conquer'd *Antiochus* the Great, they made the Towns of *Asia* free; and the other Letters $BHNO C$ are the Name of the Sun, being very like that of *Belus* given to it by the *Affyrians*. I find also in *Suidas* these Words *Binus*, *nomen Deæ*, which I never saw any where else.

MED. II. II. The genius *Senatus*:)(An *Amazon* on Horseback, *Hierapolitarum*. This Medal has been published by *Morellius*, but with some Mistakes, and so I was obliged to do it again. See his *Specimen Tab.* 25. *Edit.* 2.

MED. III. A radiated Head of the Sun *Archagetes*, which is a Name given
 III. to *Apollo* very well known:)(An *Amazon* and the Name of the Peo-
 D. D. ple. — Before I go on with the Medals, I must say something of the Towns call'd *Hieropolis*, of which several were so call'd from the number of Temples that were in them. One was in *Phrygia*, where was stamp'd the three last Medals, and the two next: Another *Hieropolis*

ropolis was in *Crete*; another in *Syria*, and one in *Caria*. And we find one or two more by these Medals which shall be taken notice of.

IV. On one side you have a fine Head of *Diana Lucifera*:)(A MED. IV. Victory, if not *Diana* herself, since *Pausanias*, lib. 5. c. 19. says that she was represented sometimes with Wings. D. D.

V. On one side of this Medal we have *Pegasus* with these Letters MED. V. BEA. to show that the *Hieropolitans*, amongst other Deities, worshipp'd *Bellerophon*, which they might very well do, on the Account of the Victories he had obtain'd in that Neighbourhood, viz. in *Lycia* over the *Chimera*, and afterwards over the *Solimi* and the *Amazons*. The Head of this Hero has been inserted before in this Volume. The two Flambeaux and the Altar in the middle belong to *Ceres*. D. D.

VI. This Medal too must be ascribed to the same *Hieropolis* of MED. VI. *Phrygia*, because of the Name of the River *Chrysorhoa*, which was the same according to *Pliny* with the River *Pactolus*; and by this I find that the situation of *Hieropolis*, as Geographers place it, is not right, because they set it down betwixt the Rivers *Meander* and *Marsyas*. D. D.

VII. *Cybele's* Head:)(A Man swimming in a River *Hieropolitarum qui sunt ad Pyramum*. This Town was not yet known any otherwise than by the Name of the River *Pyramus*, we must certainly believe that there was another Place call'd *Hieropolis* in *Cilicia Campestris*. MED. VII. D. D.

VIII. The next Medal, by the Workmanship and Metal, belongs to the *Hieropolis* of *Syria*, and I think it was struck in the time of their Kings, on account of some of their Victories. MED. VIII. D. D.

* HIERAS. *Jupiter's* Head with a Lawrel:)(*Hiera*, upon the form of the Greek Letter P. should be observ'd, because it is very ancient, and it makes me believe that this Medal must have been made at *Hiera Germe*, a Town in *Mysia* towards the *Hellepont*. D. D.

JULIAGORDO. *Cybele's* Head *Juliagordus*;)(*Diana of Ephesus Juligordenorum*. *Juliagordus* is in *Lydia* betwixt the Head of the Rivers *Hermus* and Mount *Sipylus*. D. D. K.

* CARRAS. I. II. The Head of *Apollo* with a Laurel:)(A Wolf and II. Carras. The Town of Carras in *Mesopotamia* is very famous in the Roman R. S. MED. I. D. D.

man History for the Defeat of *Crassus*; it was made a Colony by *M. Aurelius*. The Wolf relates to *Apollo*.

MED. CNIDUS. Here are two Medals of *Cnidus*, one with the Letters
 III. and *Cnidiorum*, the other without 'em; one explains the other because
 IV. the Type is almost the same. Those without the Letters are very
 P. D. common, and it was not known that they belong'd to *Cnidus* before
 they were compared with the others which are scarce to be found.
Cnidus is a famous Town of *Caria* at the Point of *Chersonesus*, and
 their oldest Deities were *Apollo* and *Neptune*; for the Worship of
Venus was not receiv'd till long after, when they had her famous Sta-
 tue made by *Prassiteles*, of which *Pliny* speaks very much, *lib.* 36.
cap. 5. The Lyon which is on the Reverse of these Medals relates to
Apollo, in honour of whom they celebrated Games at *Cnidus*; and
 these are expressed by the Figure on Horseback with Spears on the
 second Medal.

MED. V. CNOSSUS. I. *Jupiter's Head Cnossiorum*:)(An Eagle *Mnesti-*
 D. D. *theus iterum*.

MED.

VI. II. *Apollo's Head ΠΟΛΧΟΣ*.)(A round Labyrinth *Cnossiorum*.

D. D.

MED. III. A Woman's Head ΚΝΩ:)(Another sort of Labyrinth.

VII. *Cnossus* is a famous Town in the Island of *Crete*, and was the King-
 L. W. dom of *Minos*, Here was a Labyrinth, but that which we see com-
 monly upon Medals is of a square form; these here produced shew
 that there were several sorts of Labyrinths as evidently appears. The
 Head in the first Medal, tho' it appears to be *Jupiter's*, might be as
 well of *Minos* his Son; and the Woman's Head in the third, if it is
 not that of *Pasiphae*, *Minos's* Wife, may be that of *Ariadne* his
 Daughter, the Wife of *Bacchus*; and 'tis the more probable, because
 there is upon her Head some Leaves and Grains which seem proper
 to *Bacchus*.

L. P. * CELINA. *Minerva's Head*:)(The same Goddess standing all
 armed with a Fulmen and two Stars, *Celinorum*. *Celina* was near the
Alps, in the Territory of the *Veneti*, where there was a River of the
 same Name. By this Medal we see that they worshipped *Minerva*,
Jupiter, *Castor* and *Pollux*.

MED. I. * CRANNUS. I. *Jupiter's Head*:)(A Cart with two Wheels,
 L. P. upon which are two Crows and a Vase in the middle ΚΡΑΝΝΟΥ.
 ΕΦΥΡ.

II. A Man on Horfeback:)(The fame Reverse ΚΡΑΝΝΟ.

MED. II.
and III.
D. D.

III. *Jupiter's Head*:)(A Man on Horfeback ΚΡΑ—*Crannus* a Town in *Thessaly* called *Pelasgiana*, was situated between *Pharsalia* and *Larissa*. It was before called *Ephyra*, and there they had always two Crows, and when they died two more came. The Cart with the Vase and the Crows were the Seal the Town used; the Cart was made of Brass; and when they wanted Rain they went about with it, and beat it with something to make it sound like a Bell, and they thought by this means the Gods would supply their Wants. We have spoken of one *Crannonius* amongst the Illustrious Men, who must have been the Founder of this Town, or a Native of it.

CYRENE. *The following Remarks appertain to the large Copper Plate with the three Medals of Cyrene, and the figure of a little Animal on the Gold one amongst 'em under the Plant Silphium called otherwise Laserpitium.* The first Medal has a Head with a Diadem, and a Horn upon the Ear, with a little Beard; some will have it to be the Head of *Bacchus*, others *Jupiter Ammon*:)(A Palm Tree, the Plant *Silphium*, and a Craw-fish, ΚΥΡΑ. *Cyrenæ*. MED. I. D. D.

II. The Head as before:)(The Palm Tree is a Symbol of *Egypt*. MED. II. D. D.

* III. A Man on Horfeback ΚΥΡΑΝΩ *Cyrenensium*:)(The *Silphium*, under which is the little Animal, which is engraved on the Plate to its full bigness, in three several Postures. This Medal is fine Gold, and weighs 66 *English Grains*. It's well preserved, and the Workmanship good. MED. III. D. D.

Several Medals of *Cyrene* have been already publish'd, tho' different from these. I shall here say something particularly of the little Animal which is on the third Medal; and besides what I have abstracted from the Notes of the most Learned Dr. *Sherard*, I shall add some Reflections of my own, since I had leisure to make 'em upon it, the Doctor having done me the favour to leave that little Animal with me as long as it lived, and now I keep it dead in Spirits of Wine to preserve it.

Seeing these sorts of Animals were scarcely to be seen on Medals, and that this is different from them we see on the Medal of *Tenedos*, published by *Goltzius Inf. Græc. Tab. 14*. We began to have recourse to the Authors of Natural History, and we find it mentioned not only in the most Antient, such as *Herodotus*, *Aristotle*, *Theophrastus*, *Pliny*, *Helianus* and *Photius*; but also, and more exactly we find it describ'd by the *Arabs*, *Texeira*, *Olearius*, and lastly by M. *Paul Lucas* in his Voyages.

Coming to understand that the said Animal was very common in *Libya, Egypt, Palestine*, and other hot Countries, it was thought proper to send for it; and when it came it plainly appeared to be the same with the *Musdipus* of *Herodotus*, with the *Saphan* of the Jews, according to the Septuagint called *Chirogrillos*; and with the *Arctomus* of *St. Jerom*, as the Learned *Bochart* in his *Hierazonicon*, lib. 3. cap. 33. describes it. *Teixeira*, a Portuguese, calls it *Ratones Delmata*, and says it is very good to eat. See his *Voyage to India*, Cap. 4. *Olearius* also speaks of it, lib. 6. *Itin. Persici*, pag. 64. and *M. Paul Lucas* calls the said Animal *Garboisse*. He brought three of them from *Egypt*, and he had 'em engraved; but how far from the Truth may be seen by comparing of 'em with the present Medal.

Tho' this Animal might be the *Dipus* of *Herodotus*, as has been said, yet considering it was not the Business of that Author to write Natural History, and consequently he was not so exact in this part as he should be; we are apt to believe it might be the *Γαλῆ* mentioned by him a little after in these Words, *Sunt præterea mustelæ quæ in Silphio nascuntur Tartessiacis simillimæ*, since we see him represented with the Plant *Silphium*; and it may be the same that was called *Aljarbuo*, which *Bochart* proves to be the same with the *Dipus*. It is to be observed, that the said Animal must be ranged among the Species of Squirrels, which are different from Rats, Mice, &c. because these have Hairy Tails, which they turn upon their Backs; from whence they are called in Greek *αἰσέγῃ*, that is to say, to make a Shade with their Tail.

We were in hopes we might be able to give an account of the *Silphium* on the said Medals; but the *British* Consul at *Tripoli* in *Barbary* having fail'd to send us the Seed of that Plant as he promis'd, we are in hopes it may come before the next Volume is publish'd, in which we shall account for it as well as we can, for the Satisfaction of the Curious. In the mean while they may see what the said *M. Paul Lucas* says of it in the Second Vol. p. 12. of his *Voyages*; and all the Opinions of the Ancients upon it may be found in *Mattioli* upon *Dioscorides*, p. 419. Printed at *Venice* 1558 in Folio.

I'll add in this place some Remarks I have made my self upon this Animal; I have engraven it exactly of the same bigness as it is: The Creature one while put its four Feet to the Ground, and at other times it stood only upon its hind Feet, and always walked upon them. It would jump very high when frightned, and run very fast, and as it were, strait forward; it hopped like a Bird as it ran on the Ground; its Eyes were in a manner black, and stood far out, and they had that liveliness in them which I never observ'd in any other Animal; its Coat was very fine, and exceeded that of the Beaver; the Ears were very thin, and the fore Paws, or Claws, very short, having

as it were human Fingers in them, which were likewise five in number; it had two long Teeth in the under, and as many in the upper Jaw, which the Creature open'd and shut at pleasure, and its Whiskers were extraordinary long and black; the Hair upon the Back had a mixture of yellow with some dark, and as it were black Spots, somewhat like to that of a Hare, and it had only one Hole for Evacuation like a Bird, thro' which alone he eas'd Nature; the hind Feet were long, as well as the body, and the ends of them cloven only into three Parts, having two Spurs in the middle of the Legs, not at all unlike those of Birds; the Tail was all of one Colour inclining to yellow, and the Hair upon it very short; but there grew at the end of it, as it were, a white Plume with a black List, which divided it in the middle, both on the one side and the other. I tried to give it several sorts of Food; but the Creature for the three or four first Months eat nothing but Almonds, Pistaches and Bran, without * drinking once in all that time, however it made Water plentifully. * I gave it nothing to drink, because I was told it never drinks.

I afterwards found it would eat Apples, Carrots, Turneps, and more especially Herbs, more particularly those that had no great Smell, as Spinnage, Lettice, Nettles, &c. but it would never tast Rue, Mint, Thyme and the like Plants. It would also drink Water with great eagerness, but not always: Once when it was indispos'd, I try'd to give it Water mix'd with some Saffron, but it would not taste it, tho' I press'd it; it would eat Bread, Sugar and such like things, but would not touch Cheese, or other Milk Meats: Lastly, I put it into some Red Sand, of which it swallowed a great deal, and taking it into my Hand, I found it to be much heavier than before: In short, of all the sorts of Victuals I gave it, Hemp-Seed, which we feed Birds with, was that which it coveted most. I take leave further to add, that this Animal had no manner of ill Smell, no not even its Dung or Urine, a thing very unusual with Creatures of this kind, such as Conies, Squirrels, Rats, &c. whose Excrement stinks very much; it was very tame, so that it could be handled very easily; and it did never bite. It was like a Hare for its timorousness, tho' at the sight of an Animal smaller than its self; it suffer'd much in cold Weather, so that we were obliged in Winter time to keep it always near the Fire; and I do believe the Creature would have liv'd long, if it had not been unfortunately slain. It must be observed, that the Medal had a *Silphius*, and the said *Galy*, the Greek Name of the Animal, stamp'd upon it, which Animal was brought forth among the *Silphi*; for this was a glorious Distinction assum'd by the *Cyrenians*, as plainly appears from what the learned *Bayle* says in his Republick of Letters in these Words, The Inhabitants of *Cyrene* offer'd yearly a Silph Branch at the Temple of *Delphos*, and upon their Common Seal they had the Figure of a Woman offering this Plant to *Bacchus* their Founder.

Λ. LACEDEMONIANS. I. A bearded Head on one side is of that *Bacchus Indicus*, who was the oldest *Bacchus* according to *Diodorus*, for he only was bearded; the other being young and handsome: The two Caps of *Castor* and *Pollux*, the Urn, and the two Letters ΛΑ on the Reverse, show that it belong'd to the *Lacedemonians*; but the Word *Masoniffæ* round it I can make nothing of. It was the Name of a famous King of *Numidia*, of whom no Author I can find makes mention that he had any thing to do with them; and I can't persuade myself it was any of their Magistrates Name, having never seen any such Name amongst the *Greeks*. It is further to be remark'd, that this is the only Silver Medal of the *Lacedemonians*.

Second Plate. II. The Heads of the *Dioscouri*:)(Two Urns in a Laurel Crown with Serpents, ΛΑ. the Initials of the *Lacedemonians*.

I. II.

D. D.

III. *Jupiter's* Head ΛΑ:)(The Heads of the *Dioscouri* sub *Lacone*. In the Book newly come out of the Royal Academy of Inscriptions, there is a very learned Dissertation of M. *Oudinet* upon the *Lacedemonian* Medals, wherein the Reader will find all he can desire concerning them. He gives his Reasons why the *Lacedemonians* put upon their Coins the Heads of the *Dioscouri*; he says, that the two Urns with Serpents have reference to the first Labours of *Hercules*, and several other things to our purpose.

MED. I. LAMPSACUS. Λ Caduceus in a Crown of Laurel:)(A Sea Horse *Lampsacenorum*. *Lampsacus* was a Town of *Misia Minor* near the *Hellepont*; it was very famous for its Wines, and the obscene Worship of *Priapus*. The Sea Horse alludes to *Neptune*, and the Caduceus to *Mercury*, and the Crown to the Olympic Games.

MED. II. LINDO. Tho' this Medal is very well preserv'd, the first Letters L. W. of the Town are somewhat obscure, and may be read in three different manners, viz. *Alindensium*, *Lindensium*, or *Sindensium*. As for *Alinda*, it was a Town of *Caria*, and in a Medal we have under *Augustus*, are to be seen the Attributes of *Hercules* as on this; but I rather think this belongs to *Lindus*, a Town in the Isle of *Rhodes*, and that the young Head wrapt up is of *Tlepolemus*, the Son of *Hercules*, who was, according to *Diodorus*, the Founder of this Town. There are three Towns named *Sinda*, one in *Caria*, another near the *Cimmerian Bosphorns*, and a third in *Macedonia* near the River *Axio*, to which it may more probably belong than to the others; but I have put it under *Lindus*, because that after I had examined it, I find it more likely to be struck there than any where else.

MEONIA. *Meonia* is the same as *Lydia*; but *Homer* distinguishes it, and says that *Meonia* is that part of *Lydia* situate towards Mount *Tmolus*, which Mount was famous for Grapes, as our Medal shews, having on one side the Vine, tho' very ill done. MED. I. D. D.

* MELIUS. *Melius* is one of the *Cyclades*, for which see *Pliny*, lib. 4. c. 12, &c. The two Medals show the People worshipped *Minerva*, and I believe they receiv'd this Worship from the *Athenians* who were their Neighbours. MED. II. III. D. D.

* ODESSUS was in *Thrace*, in that part which was called the Inferior *Mesia* or *Pontus* upon the *Euxine* Sea betwixt *Marcianopolis* and *Mesambrianus*, and was a Colony of the *Milesians*. O. MED. I. D. D.

* ORTOSIA. Three Places are called by this Name, one is in *Caria*, another in *Lydia*, and the third in *Phœnicia*, of which we have the Imperial Medals; but this Medal certainly does not belong to this last *Ortosia*, but to one of the other two, for several Reasons. They worshipped *Jupiter* and *Diana*, as may be seen by the Reverse and the Head on this Medal. MED. II. D. D.

* OROAGREA. I can say nothing of this Town, because I can find it no where. L. P.

* ORRA. I. A Young Head of *Hercules*:)(A Thunderbolt. ORRA FOR. — II. A Woman's Head:)(A *Cupid* playing on the Harp with 5 Globes, ORRA. — III. A Head with an Helmet:)(An Eagle with the Thunderbolts, ORRA. I don't find in what Town these three Medals were struck; but it is to be observ'd, that the Letter R in *Greek* sometime is taken for a B, as is to be seen in the Imperials following, Plate XIV. Med. 3; Plate XV. Med. 3; Plate XVI. Med. 6 and 7. L. P. M. M.

II. PESO. A Woman's Head:)(A *Cornucopia*, *Pæso*. *Pæso* was a little Town betwixt *Lampsacus* and *Parus* in *Mysia*. MED. I. D. D.

PELINNA, a Town of *Thessaly*, call'd *Phthiotides*, which received the Name from *Pelinus* the Son of *Oechalius*, the Figure of which I think is represented on these two Medals dressed in the *Thesalian* Fashion; and the Figure on Horseback on one Side of the second Medal, being in a different Dress, trampling upon a Slave, I suppose represents *Philip* of *Macedon*, for some memorable Action perform'd by him in the Time that he favour'd the *Pellinians*. MED. II. III. R. S.

MED. PRASIA was the last Town of the *Lacedemonians* in the Promontory of *Argolis*. It was a Maritime Town, and had a Haven.

D. D.

MED. V. PYTIONIA. This Island is over-against *Corcyra*; and *Pliny* is the only Author that takes Notice of it in his IVth Book, *cap. 12.*

The Cities of PONTUS.

I thought fit to put the Cities of *Pontus* in a Plate all together, because the Medals are of the same Workmanship, the same Metal, and so distinguishable from the others, that there's no Doubt to be made but that they were struck in that Part of the World: These Cities are *Amastris*, *Amisus*, *Gaziura*, *Cabira*, *Comana*, *Laodicea*, *Cabatta*, and *Sinope*.

MED. I. AMASTRIS. I. *Cybele's* Head:)(The *Thirfus* of *Bacchus* in D. D. a Crown, with the Year 43. — II. *Gorgon's* Head in a Shield:)(

MED. II. A Victory.

Cr. *Amastris*, a Maritime Town of *Paphlagonia*, near the River *Parthenio*, which is near *Bithynia*, was so named from *Amastris* the Daughter of *Oxathres*, Brother of *Darius* King of *Persia*: The Year we have on the first Medal, I think has Reference to the Year of *Rome* 515, upon Supposition that they began their Epoch *ab U. C.* 473, when *Lyfimachus* dy'd; because at that Time they came under the Dominion of the Kings of *Syria*. The second Medal, I do suppose, is not so antient as the first, and this with all the rest I think were struck in the Time of *Mithridates*; and the most Part of 'em have on one Side a *Gorgon's* Head in the Shield of *Minerva*, shewing their Descent from the *Macedonians*; and the Victory on the Reverse is to be apply'd to *Mithridates*.

MED. AMISUS. A very noted and noble City of *Pontus*, was a Colony of the *Athenians*; and it is to be wonder'd that *Xenophon* in his Voyage makes no mention of it, when it is certain it was in Being at that Time, by what *Pollienus* says *lib. 7. cap. 21.*

III.

Cr.

MED. * GAZIURA. A Head with an Helmet:)(*Parazonius*. Towards *Comana*, on one Side are the *Dasimonitidan* Fields, and on the D. D. other *Gaziura*, which was an old Seat of the Kings, but in the Time of *Strabo* was forsaken.

MED. * CABIRA. This Town was the Seat of *Mithridates*, and afterwards was called *Diopolis* and *Sebaste*. Mercury on the)(is to be observed as one of the principal Gods called *Cabiri*.

V, VI.
D. D.

* CO-

* COMANA. *Strabo* and *Hirtius*, in the *Alexandrian* War, speak very much of this Province. And there was the famous Temple of *Bellona*; the High-Priest of it was the first in Dignity after the King. MED. VII. D. D.

* LAODICEA. Of this Town I find no Author makes any Mention; but the Fabrick of the Medal, as well as the Varnish and the Metal, shew that it certainly belongs to *Pontus*. MED. VIII. D. D.

* CHABACTUS. I think this Town is that which *Strabo* only mentions by the Name of *Χαβακτα*, situate towards *Themiscyra*, between the Rivers *Iris* and *Halys*; and this is all that I know of it. MED. IX, X. D. D.

SINOPE. This is a Town of *Paphlagonia*, where *Diogenes* the Cinick was born; and here *Mithridates Evergetes* was slain, and *Mithridates Eupatores* bred and born; it became afterwards a Colony of the *Romans*: And thus we have done with the Cities of *Pontus*.

* RAUCIS was a Mediterranean Town in the Island of *Crete* near *Cnossus* and *Littus*. *Neptune* on one Side with a Horse and a Trident is a Type of Maritime Towns, as well as of those situate in Islands as this is; and the Trident on the)(appertains to the same Deity. P. D. D.

SARDIS. The Capital of *Lydia*, near Mount *Molus* and the River *Pactolus*. These two Medals, which were struck there, are very singular for the Head of the God *Lunus*. I read the Inscription on one Side in this Manner, MHN Lunus ACKHNOC, I think 'tis an Epithet of the same God: They were struck after the Time of *Sept. Severus* the Emperor; for in his Time they had their *Neocrate*. One of 'em shews the Situation of the Town by the Figure of the River *Hermus*, and the other by the Helm that the said River was Navigable, and by the *Cornucopia*, that the Countrey thereabouts was very fruitful. Σ. MED. I, II. D. D.

* SAXIA. I have seen another Medal quite like this, except the Monogram, which I have set down in the Margin; and the Name of the Town instead of being CAΞΙΩΝ is OAΞΙΩΝ, which is a Town of *Crete*, and I think there is nothing else on either but the same Town, tho' spelt two several Ways. MED. I. D. D.-M.

* SEBASTIA. A Young Head, *Sacer Senatus*:)(A Figure standing with a *Lycian* Cap, *Sebastenorum*. There are many Towns called MED. II. D. D.

called *Sebastia*; but this I believe belongs to that which is in *Galatia*, in the Province of the *Tectosagi*.

MED. STRATONICIA. I. *Cybele's Head*:)(*Diana, sub Achino III. and Stratonicensium*. II. *Populus, the Genius*:)(*Cybele on a Lion, Stratonicensium*. This Town is in *Caria*, and had its Name from *Stratonice*, the Wife of *Antiochus Soter* King of *Syria*.

MED. V. SYNNAIDA. I. An Owl on a Vase *Synnadensium*:)(An Eagle *D. D. sub Valeriano*. II. The Genius of the Senate, *Senatus*:)(A Figure armed, *Synnadensium Doriensium*. *Synnada* is in *Phrygia Major*, towards *Galatia*: Their principal Worship was that of *Jupiter Pandemus*, that's to say, *Præfectus*, to whom the Eagle on the first Reverse does relate; and the armed Figure on the second Medal I think is that of *Acarnantes* their Founder, who was in the *Trojan War*; and by the same Medal we know that they were in Amity with the *Dorians*.

T. * TABALEA. The Head of the Genius, *Sacer Senatus*:)(A River *Tabalensium Hermus*. This Medal shews the right Situation of the Town of *Tabalea*, which was in *Lydia*, upon the River *Hermus*.

MED. II. TABENA. I. A Woman's Head: *Tabenorum*:)(*Neptune, Tabenorum*. II. *Bacchus's Head*:)(*Neptune, Seleuchus Drachillidi fil.* D. D. III. The Genius, *Sacer Populus*:)(*Fortune*. The only Author that speaks of this Town is *Tit. Livius, lib. 38.* who says, that it was in that Part of *Pisidia* which is towards the *Pamphylian Sea*; and by the Types of these Medals I think that it was by the Sea-Side; because *Neptune* is a proper Deity for Maritime Towns.

MED. I. TRALLIANUS. A Woman's Head with a Veil, *Sacer Senatus*:)(A Table upon which is an Urn and an Olive Crown; and under it a Vase *Trallianorum qui sunt in Græcia primi; Olympia, Pithia Certamina*. — II. The Head of the Genius, *Sacer Populus*:)(In an Olive Crown, *Trallianorum Olympia*. — III. In this Medal there is on both Sides a Thunderbolt, with the Name of the People of this Town. — IV. *Jupiter's Head, Jupiter Larasius*:)(*Bacchus*, and the Name of the said People. — *Trallianus* is in *Lydia*, near the River *Meander*; and we see by our Medallion, and the first of this Plate, that they called themselves Chief of the *Greeks*; and we knew before by the Imperial ones, that they celebrated the *Pithian* and the *Olympic Games*, at the last of which they gave a Crown of Olive for a Reward. What we have further remarkable in these is the

IVth Medal, in which you have the Title of *Larastus* given to *Jupiter* never done before, which Title, it may be, signifies *King of Asia*; because I remember to have read somewhere, that *Lar* in the *Etruscan* Tongue implies a Lord or a King.

TARENTIN. *Tarentum*, a very famous Town upon the Sea-MED. V. Coast of *Calabria*, which gives its Name to that Haven or Creek. They D. D. worshipped *Jupiter* and *Apollo*.

TEATIN. *Teates* is the Chief of the *Maruccini*, and was destroyed by *Pepin of France*, Son of *Charles the Great*; but afterwards restored, and now is called *Civita di Chieti*. R. A.

HYPEPA. The Head of *Hercules*:)(*Bacchus Hypæpenorum*. MED. I. This is a Town in *Lydia*, of which we have spoken in the first Vol. D. D. pag. 141. See *Ovid Metamor. lib. II. Ver. 150*.

HYRCANI of *Lydia*. I. The Head of *Hercules*:)(*Telephorus Hyrcanorum*. MED. II. — II. *Cybele's* Head, *Hyrcanis*:)(*Fortune, Hyrcanorum*. — III. The Genius, *Sacer Senatus*:)(*Esculapius sub Archonte Hermogene Hyrcanorum*. The *Hyrcanian* Fields were near MED. the Spring of the Rivers *Hermus* and *Caicus* in *Lydia*, where there III, IV. was a Town of the same Name, and where these Medals were struck; D. D. and not as *Tristan* and *Patin* will have it; because they mistakingly ascribe 'em to the *Hyrcanians* of the *Caspian* Sea.

PHARSALIA. I. *Pallas's* Head:)(A Horse's Head Φ A P. Φ. *Pharsalia*. — II. The Head of *Pallas*, THIO:)(A Figure on MED. I. Horseback, Φ A P. Ω TNAΦEΛET. *Pharsalia*, where these two D. D. Silver Medals were struck, is in *Thessaly* *Pelasgides*, near the River MED. II. *Enipeus*, and is very famous for the Battle betwixt *Pompey* and *Cæsar*. On the first Medal 'tis to be observ'd the Letter P is made as a R. S. Latin R, which I think shews it to be very ancient. The Second has the Name of one *Telephanto Tejo*, written on the wrong Side, and of this Person I find no mention made by any Author, no not so much as his Name; but I suppose he was a General of the *Pharsalians*, and for his Bravery they erected a Statue on Horseback to his Memory.

PHILADELPHIA. I. The Genius, *Populus*:)(A Lion, Phi- MED. *ladelphensium Neocororum*. — II. The Head and Letters as before: I, II, III,)(A Figure standing, *Flavium Philadelphensium Neocororum*. — III. IV. The Head as before: *Populus Philadelphensium Neocororum*:)(*Cybele*, Σ myrnenfium ter Neocorum concordia. — IV. *Diana's* Head: D. D.)(A-

)(*Apollo, Philadelphensium Hermippus Hermogenis filius, Pontifex.* *Philadelpia* of *Lydia* is situated betwixt Mount *Imolus* and the River *Caistrus*, near *Sardis*; it was founded by *Attalus Philadelphus*, Brother of *Eumenes* King of *Pergamus*: They had the Title of *Neocorus* from *Hadrian*, and that of *Flavia* from the Family of the *Vespasians*. On the III^d is to be seen *Concordia* with the *Smyrneans*, which was not observ'd before; and the IVth is very remarkable, having their Magistrate's Name, who was a Pontiff; and shews, that the Conjecture of *Vaillant* is wrong, pag. 109, who says, that the Towns of *Lydia* were only governed by *Arcons*. The Lion shews their Descent from the *Macedonians*, seeing the same is on the Medals of *Alexander the Great*, *Cassander*, and *Lysimachus*.

The CONSULARS.

These few Medals of the *Roman* Families are here brought in rather to introduce the Series of the Imperials, than to make an Article by themselves: They are put in the same Order as those publish'd by *Vaillant*, and others before him.

First Plate. CECILIA. A Crown of Ivy, in the middle of which is a Basket, out of which comes a Serpent:)(The Ensign of a Legion with R. S. two Serpents on the sides of it. Q. METELLUS. PIUS. SCIPIO. IMPER. This Medal belongs to *P. Cornelius Scipio Nasica*, who was adopted by *Metellus Pius*, and made Consul with *Pompey*, ab U. C. 702, to whom he gave his Daughter: He was also proclaimed Emperor twice; once when he was a Proconsul in *Syria*, and the second Time when he went into *Africa*, where *Cato* resign'd the Command of the Army to him; he slew himself in *Africa*, ab U. C. 708, after the last Battel fought against *Cæsar*.

MED. II. CESTIA. The Head of *Ceres*, M. CESTIV.....)(The same D. D. Goddess in a Quadriga, MUN. HENNAE. *Enna* is upon a high Place, called the Navel of *Sicily*, because it is in the middle of the Island; It was founded by *Ennus* a Captain of the *Siracusians*; and was very famous for the Temple of *Ceres*, where happen'd the Rape of *Proserpina* her Daughter; the Worship of the said Goddess is plainly seen on the present Medal, which I think was struck at the Time that it had the Honour to be made a *Municipium*, as I suppose in the Year of *Rome* 621, and then perhaps it was that they sent *M. Cestius* thither, as we may conjecture from the Words of *Cicero* in the VI. Oration against *Verres*. If you would know what a *Municipium* was, see *Aulus Gellius*, lib. 16. cap. 13.

CLAUDIA.

CLAUDIA. A Crown of Ivy, in which is a Basket, as before: MED. III.
)(Two Serpents, &c. C. PULCHER. PROCOS. With a Ma- A. F.
 gistrate's Name, *Menodorus*. A Medallion somewhat like this has
 been publish'd by *Seguinus*, pag. 80. *Select. Numis. Edit. Secunda*,
 where you may read the Explanation of it. This and the first have
 the Monograms ΠΕΡ. which shews that they were struck at *Perga-*
mus.

PUPIA. You may also see the Explanation of this Medal in the *Second Plate*.
 Families of *Vaillant*, pag. 323. I have plac'd it here, because it dif- MED. I.
 fers in the Letters; but being not well preserv'd, we cannot make
 any solid Judgment upon it.

SEMPRONIA. The Head of a Woman in a sort of a Square, H. S.
Lilybatanorum:)(A Tripod surrounded with a Serpent, *Atratinus*
Pythionis filius. *Lilybæum* is a Town and a Promontory of *Sicily*;
 famous for the Habitation and Sepulchre of *Sibilla Cumana*: It was
 afterwards made a Colony by *Augustus*. The Woman's Head on one
 side, I take to be the said *Sibil*, or the *Pithia* of *Apollo*, he being
 the Tutelar God of *Lilybæum*; and the quadrangular Lines round that
 Head may denote the famous Well here, which was consecrated to
Apollo, or else the Sepulchre of the said *Sibill*; but ill expressed by
 the ignorant Workman, who has made this Medal. The Word *A-*
tratinus shews it must relate to the Family *Sempronia*, and I don't
 doubt but that the Medal was stamped upon the Victory the *Romans*
 got over the *Carthaginians* in the Time that *T. Sempronius Longus*
 was Consul, and commanded in *Sicily* in the Year of *Rome* 537, du-
 ring the second Punick War, when the Prætor *Emilius* was in *Lily-*
bæum; and the Badness of the Workmanship of this Medal shews it
 to be very antient.

UNCERTAIN. A Head:)(A Figure on Horseback ... TINOS. MED.
 The Head on one side, I rather think is of a *Satyr*, than of *Pan*, be- III.
 cause it has not the Flutes that usually accompany the Head of D. D.
Pan; and the imperfect Letters on the Reverse signifie COLATI-
 NOS belonging to the Family of *ATILIA*, as may be seen in *Vail-*
lant, Vol. I. pag. 147.

The Head of *Hercules*:)(A Man who guides two Horses, &c. MED.
 This Medal is somewhat different from what is published by *Ursinus* IV.
 and *Vaillant*; seeing that on ours there is a K instead of a B; and R. Ed.
 near the Horses in this are two Mice instead of a Bear, as on the o-
 thers.

MED. V. VELIA. A City. *These two Medals are inserted to correct Vaillant in his Families.* I. Jupiter's Head:)(A Eagle, VΕΛΥΤΩΝ. II. D. D. The Head of Pallas:)(An Owl, VΕ as before. *Velia was in Italy upon the Tyrenne Sea in Lucania, which Place became very famous on the Account of Parmenides and Zeno the Pythagoreans, but is now destroy'd. There is a Medal in the Families of Vaillant like our first, which he ascribes to the Family of VETURIA. Tho' if well examin'd, it will appear to be the same with ours, which certainly belongs to the said Town; and the Head of Pallas and the Owl in the second of 'em, shews that the Town of Velia was founded by the Phoceans, as Herodotus witnesses. See Harduin and Goltzius Sicily, pag. 247.*

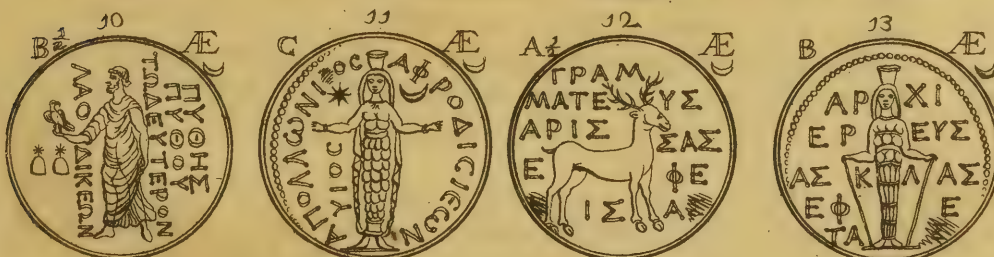
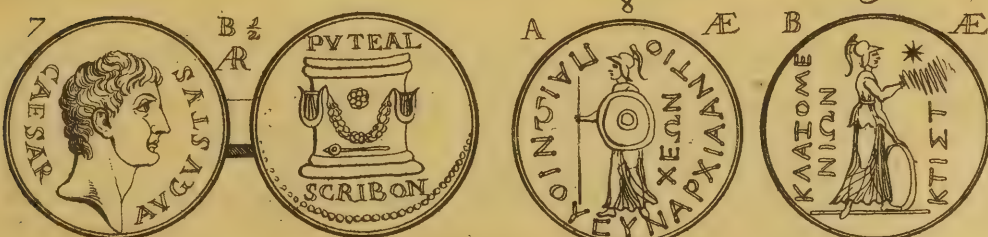
Of the ROMAN EMPIRE.

PLATE the FIRST.

MED. N^o. 1. **BRUTUS and SYLLA.** A bearded Head, BRUTUS:)(Another Head, SULLA COS. This Medal is plated. This is the first Time we see the Head of Brutus with that of Sylla together, to signify, as I suppose, that as Brutus was the first Founder of the Republick of Rome, so Sylla was the Maintainer of it, having conquer'd Marius his Competitor, and afterwards resigning the supreme Power as he did, it was an Action very much esteemed by the Republicans.

N^o. 2. **POMPEY's Head: MAGNVS. IMP.**)(A Barbarian kneeling and holding a Camel, M. SCAVR. AED. CVR. and at the Bottom RX. ARETA. Rex Aretas. This Medal is a plated Silver. See Vaillant about the *Emilian Family*, Med 44. Which gives an Account of M. Scaurus Aretas King of the *Arabians* was subdued by Pompey, ab U. C. 691.

N^o. 3. * **JULIUS CESAR.** His Head, I—L:)(The Tipe of a Colony Q. LUCRET. L. PONTI. COL. DERTOSA. Dertosa is a Town in that Part of Spain call'd Terracona upon the River Iberus. This rare Medal shews that it was certainly a Colony made by Julius Caesar against the Opinion of Harduin, who, rather than he would believe Strabo, contradicts him without any good Authority, in his second Edition in Folio, in these Words; *Dertosam Coloniam fuisse tam falsò Strabo prodidit, quam Panormum*; but the present Medal shews





shews the Truth of the Matter. The I—L on the side of the Head may signify *Illergavonia*, or more probably *Hibera Illergavonia*, it seeming to be a Monogram composed of these Letters, H. I. L.

THE TRIUMVIRS. Their Heads:)(*Diana of Ephesus*, N^o. 4.
Ephesiorum Pontifex Glaucon, scriba Lecèpades. The Likeness of D. D.
the three Heads on this Medal is remarkable, and was made so to shew, that there should be no Preference nor Distinction in the Government betwixt *Augustus*, *M. Antony*, and *Lepidus*.

CLEOPATRA and M. ANTONY. This Medal has nothing N^o. 5.
but Letters on both Sides: *Regina Diva altera*, or *Regum altera* D. D.
Diva:)(*Antonius*, Cof. III. It was struck ab. U. C. 724, which was in the Year that *M. Antony* and *Cleopatra* killed themselves in *Egypt*; he was then in the 53d or 56th Year of his Age, and she in the 39th; having reigned 22 Years, and been with *Antony* 14 Years.

* AUGUSTUS. His Head, *Caesar*:)(A Figure standing, N^o. 6.
Heracleotarum Sacerdos Glycon. This Medal was made at *Heraclea* D. D.
of *Ionia* upon Mount *Latmus*; there they worshipped *Endimion*; and *Augustus* being Young, they make their Compliment to him as if he was their God; and so here is the Priest of *Endimion* ready to sacrifice to *Augustus*.

II. *Augustus*' Head, CAESAR AUGUSTUS:)(*PUTEAL*. N^o. 7.
SCRIBON. This Medal is a Silver one. *Scribonia* was the third D. D.
Wife of *Augustus*, by whom he had *Julia*; and the same Day that his Daughter was born, ab. U. C. 716, he took another Wife, who was *Livia*. *Scribonia* was alive still in the Year of *Rome* 749. This Medal was made long after he renounced *Scribonia*, seeing it bears the Title of *Augustus*, which he had not before the Year of *Rome* 727. I argue from this, that he might have it struck only in Honour of that Family to which he was so nearly related. For the Explanation of the Reverse, see the Consulars of *Vaillant*, Vol 2. pag. 364.

III *Augustus*'s Head:)(*Pallas*, *Pæonio Collega vel Duumviro Si-* N^o. 8.
narchia Antiochenfium. See the Specimen of *Morellius*, pag. 207, D. D.
208. Edit 2da. This Medal belongs to *Antioch* of *Caria*.

IV. The Head as before:)(*Pallas* with a Star before her, *Clazo-* N^o. 9.
meniorum Conditor. Tho' the *Clazomenians* were very antient, they Cr.
valued themselves for being founded by *Augustus*, and the Star before *Pallas*, is the Star of *Venus*, which signifies the Extraction of *Augustus*, being the adopted Son of *Julius Caesar*.

V. The

N^o. 10. V. The same Head:)(*Jupiter Philaetes: Laodicensium Pythæ*,
 D. D. *Pythæ f. iterum*. This belongs to *Laodicea* of *Caria*, which stood
 upon the River *Lycus*, and receiv'd that Name from *Laodice* Wife of
Antiochus II. King of *Syria*. They worshipped *Jupiter Philaetes*,
 being as much as to say, Friend of Truth, as it appears by a Medal of
Augustus register'd in *Vaillant*.

N^o. 11. VI. The same Head:)(*Diana Polimammia*, and the rest will be
 D. D. explained hereafter. This Medal I think was struck at *Aphrodisia* of
Caria, in Honour of *Augustus*. The Inscription on the)(is very par-
 ticular, and may be read two several ways, viz. ΑΠΟΛΛΩΝΙΟΣ.
 ΥΙΟΣ. ΑΦΡΟΔΙΣΙΕΩΝ. *Apollonius Filius*, quasi *Junior*. *Aphrodi-*
siensium, and may be ascrib'd to the Son of that *Apollonius* mention'd by
Plutarch, who was the Master of *J. Caesar* and *Cicero*; but it may more
 probably be read in this manner, viz. *Apollonius Aphrodisiensium Fi-*
lius. This reading is more uncommon, but yet more proper. We
 have in *Suidas* one *Apollonius* of *Aphrodisia*, who was Pontifex and an
 Historian; he writ the *Carian* History of the *Trallians*, and of *Or-*
pheus and his Rites; and it may be that the *Aphrodisians*, in Honour
 of him, had given him the Title of the Son of his Country, and that
 he did use it on this Medal to distinguish himself, and perhaps the
 Diety to whom he was Priest. The Sun and the Moon are Simbols
 of the Plenty of the Country, because one with his Heat, and the
 other with the Rain, contributes to the Production of things.

N^o. 12, VII. The same Head without Letters:)(a Stag, *Scriba Aristas*
 13. *Ephesiorum*. VIII. The Head as before without Letters:)(*Diana*
 D. D. *Ephesia: Pontifex Asilas Ephesiorum*. These two Medals belong to
Ephesus, a Town very noted in *Asia*, where *Diana* was worshipped,
 and to whom the Stag refers.

N^o. 14. IX. A Figure veil'd, standing with another arm'd behind that crowns
 D. D. him, *Pergameni Silvanum*:)(A Temple in which is a Figure, *Palu-*
data Demophon Augustum. Colunt is to be understood. *Pergamus* too
 is a very noted Town, where they had built a Temple to *Augustus*
 with his Statue in it; and this *Demophon* I think was the Priest be-
 longing to it, the Figure of whom is on the other side sacrificing to
Augustus; and the Figure which crowns him represents the People
 of *Pergamus*, who tho' they worshipped *Silvanus*, they applauded to
 the Sacrifice to *Augustus*.

N^o. 15. X. The Head of *Augustus*, and before it that of *Livia*; *Senatus Po-*
 D. D. *pulus Laodicensium*:)(*Jupiter Philaetes: Julius Andronicus Ever-*
getes. We have spoke before of *Laodicea* of *Caria*, Medal X. in this
 Plate:





Plate: Here we have the Image of *Augusta* and *Livia* without their Names, to whom the People and the Senate of *Laodicea* are devoted; and the Name of *Julius Andronicus* I suppose to be the Name of him that was at that time the Priest of *Jupiter Philaetes*.

PLATE the SECOND.

* XI. *Divus Augustus*, the naked Head of *Augustus*:)(A Victory, N^o. 1.
Demetriorum or *Eretrienſium Sacrae*. The first Letters of the Re- D. D.
verse being wanting, we are in doubt whether this Medal belongs to
Eretria, a Town in the Island of *Eubæa*, or to *Demetriades*, of
which we have spoke before in this Volume; whether it belongs to
the one or the other, is uncertain: However, it is extremely rare,
and remarkable for the Title of *Sacra*.

XII. *Augustus's* Head with a Laurel:)(A Temple, *Carinus Scriba*. N^o. 2.
This has not the Name of any Town, and I put it here to explain the D. Sh.
next Medal.

LIVIA and JULIA. The Head of *Julia*, *Juliam Venerem*:)(N^o. 3.
The Head of *Livia*, *Liviam Junonem*, the Word *Colunt* is to be D. D.
understood. *Charinus Scriba* as in the last Medal of *Augustus*. Its to be
observed, that *Vaillant* and *Morellius*, who published this Medal,
read the aforesaid Name *Larinus* instead of *Charinus*; but it is a plain
mistake of theirs, *Julia* was the Daughter of *Augustus* and *Scribonia*;
she was born ab U. C. 716, and married to *Marcellus* in 730, and af-
ter to *M. Agrippa* 734, and at last to *Tiberius* the Year 745, and be-
ing a very loose and immodest Woman, was banish'd by her Father
to the Island *Pandataria* in the Year of Rome 749, and there she died
the same Year with *Augustus*.

CAIUS and LUCIUS. CÆSARS. They were the Sons of the
aforesaid *Julia*, Daughter of *Augustus* and *M. Agrippa*; the first was
born in Rome ab U. C. 734, and died in *Lycia* in 757, being 22
Years old; and the second was born ab U. C. 737, and died at *Mar-*
seilles in 755, being 18 Years of Age; there being only 18 Months
difference between the Death of one and the other. We have four N^o. 4.
Medals of them, the first of *Cajus Caesar*, and the Reverse an Eagle D. D.
the Bird of *Jupiter*, who as we have often said was worshipped at
Laodicea of *Caria*, where the Medal was struck in Honour of this
Prince. On the second we have the same Head on one side, and on N^o. 5.
the other the Head of a Woman, *Aegienſium*, which Head may be that D. D.
of *Juno*, or perhaps of *Livia* or *Octavia*, Sister of *Augustus*, or rather
of

of one of the Sisters of these young Princes, viz. *Julia* and *Agrippina*; if not *Julia* their Mother, of which we have spoke before. I think the Medal was struck at *Egea* in *Eolidis* betwixt *Cyma* and

- Nº. 6. *Temnus*. The same Head of *Caius* on the third Medal, which was struck at *Hieropolis* in *Lydia*, in the Time of the Magistracy of *Papias*, which *Papias* I suppose might be the Father or the Grandfather of that *Papias*, who was afterwards Bishop of *Hieropolis* mention'd by *Eusebius Hist. Eccles. lib. 3. cap. 36. & 39*. The Palm in the Reverse refers to the Games. The fourth Medal, tho' it has not the Name of the Head it belongs to, by the likeness seems to be that of *Lucius* the Brother of *Caius*; and we have another Medal of *Smyrna* with a Head like this, and his Name. On the Reverse of our Medal we see a Victory with the Name of two Magistrates *Sub Philisto* and *Icadius*.

- Nº. 8. TIBERIUS. His Head with a Laurel, TI. CÆSAR. DIVI. D. D. AUGUSTI. F. AUGUSTUS :)(Two young Men sitting upon two Curule Chairs. DRUSUS. CÆSAR. NERO. CÆSAR. C. C. A. *Coloniæ Casarea Augusta*. *Drusus* and *Nero* were the Sons of *Germanicus*, and Nephews of *Tiberius*, who made 'em *Cæsars* that they might succeed him; but seeing the People loved them very much, and being Jealous of 'em, he caus'd them to be put to Death. See *Vaillant* in his Colonies, Tom. I. p. 98.

- Nº. 9. II. *Tiberius's* Head:)(A Woman standing with a pair of Scales and two Ears of Corn, Consul *Philotas Prymnessensum*. *Prymnessus* is a Town of *Phrygia* near *Sinnada* and *Docimeus* towards *Galatia*. There is but one Medal in *Vaillant Greece*, p. 5. in which you have the Word Consul, *Cæsar Augustus Plusiæ Consul in Sicilia*.

- Nº. 10. * III. *Tiberius* his Head:)(*Livia's* Head, *Mater Sub Gisco*, An. 43. D. D. This Medal is very singular, because it has the Head of *Livia* Mother of *Tiberius*, and the Year 43, which fixes the Epoch of the Victory at *Actium* so many Years before the Year of *Rome* 767, in which *Augustus* died, and *Tiberius* was made Emperor.

- Nº. 11. GERMANICUS and AGRIPPINA. The Head of *Germanicus* with a Laurel:)(The Head of *Agrippina* his Wife, *Æzanitarum sub Medeo*. *Azane* is a Town of *Phrygia Minor*, on the other side of the River *Rindacus* towards *Bitunia*. This Medal was coined in *Caligula's* time.



AGRIPPINA. Her Head :)(*Ceres's Head Æzanitarum.* N^o. 12.
This was struck at the same place as the last. D. D.

PLATE the THIRD.

CALIGULA, his radiated Head, *Cajum Cæsarem Augustum* : N^o. 1.
(Two Figures standing, the first of a Man veiled, and the second of a Woman, *Germanicum & Agrippinam. Magnetum ad Sipylum.* See *Morellius Specimen*, p. 206. *Edit. secunda.* D. D.

II. *Cajum Germanicum sub Aviola.* The Head of *Caligula* :)(A N^o. 2.
Woman sitting, *Drusillam Smyrnenſium Menophanes Colit.* *Drusilla* D. D.
was a Daughter of *Germanicus*, and Sister and Concubine of *Caligula*,
and died *ab U. C. 791.* She was by her Brother's Order adored like
a Goddess, and on this Reverse her Figure is worshipped under the
Image of *Ceres*.

CLAUDIUS. His Head laureated, *Ti. Claudius Cæſar Aug.*)(N^o. 3.
The Head of *Pallas*, *Sub. L. Mindio Pollionis F. Procoſ. Patrenſium.* D. D.
This Medal was made in Honour of *Claudius* at *Patrea*, a Town of
Achaia, which afterwards was a Colony.

VALERIA. MESSALINA. The Head of *Claudius* :)(The N^o. 4.
Head of *Messalina*, *VALERIA. MESSALINA. CAPI-* D. D.
TON. *Valeria Meſſalina* was the Daughter of *Barbarus Meſſala*,
and the fifth Wife of *Claudius* ; ſhe was ſo Loofe and Unchaſte, that
it would make one bluſh to read the Particulars of her Life ; at laſt ſhe
was put to Death by *Claudius*, *ab U. C. 800.* This Medal was ſtruck
in an uncertain Colony.

AGRIPPINA. MINOR. *Claudius's Head, TI. CLAUD.* N^o. 5.
CÆſAR. AUG. P. M. TR. P. X. IMP. XIIIX.)(*Agrip-* D. D.
pina's Head, AGRIPPINA. AUGUSTA. CÆſARIS.
AUG. This Silver Medallion has the Head of *Agrippina* the Mother
of *Nero* ; and 'tis remarkable for its representing the Tribunitial Power
of *Claudius*, which ſhews when it was coin'd, and that was a little
after this Emperor married *Agrippina*.

II. *Agrippina's Head, Agrippina Auguſta* :)(An Eagle, *Caio Poſtumo* N^o. 6.
Laodiceſium. We have ſpoke elſewhere of *Laodicea* in *Phrygia* D. D.
and of *Jupiter Philaletes*, to whom the Eagle on this Reverse al-
ludes.

Nº. 7. III. The same Head:)(*Cybele's Philoterus Hieropolitarum.* *Hieropolis* of *Phrygia* has also been spoke of elsewhere.

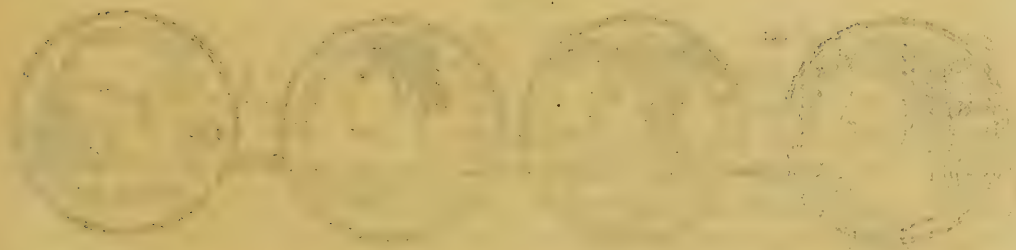
Nº. 8. IV. *Agrippina's* Head:)(*Cybele's, Cotyænsium sub Varo Filio.* *Cotyæum* is a Town in *Phrygia Minor* near *Ancyra* and Mount *Sipylus*. *Vaillant* has a Medal like this, but he reads it thus, ΕΠΙ. ΙΟΥΔΙΟΥ. ΤΙΟΥ. but in ours these Words are plain, ΕΠΙ. ΟΥΑΡΟΥ. ΤΙΟΥ.

Nº. 9. *BRITANNICUS, OCTAVIA & ANTONIA. This only Medal gives us the young Head of *Britannicus* on one side, with the Name he had before that of *Britannicus*, i. e. that of *Ti. Claudius Germanicus*; and on the other side two young Girls Heads who were the Daughters of *Claudius*, with these Letters *Claudia Octavia*, *Claudia* the Name of *Antonia* is wanting. *Britannicus* and *Octavia* were born of *Messalina*; and *Antonia* was born of *Elia Petina*, who was put to Death by *Nero* the Emperor, because she would not marry him, who afterwards married *Octavia* her Sister.

Nº. 10. *BRITANNICUS. His Head. *Britannicus Cæsar*:)(*Jupiter* standing, with these imperfect Letters ΠΙ...ΔΕ...ΟΥ. which I shall account for hereafter. Every body compassionated this unhappy Prince. He was born to be an Emperor, and by the Craft of *Agrippina*, his Mother-in-Law, was unjustly disinherited and *Nero* put in his place, who being not content to take away his Patrimony, took also away his Life by Poison. This extraordinary Medal has not only his Head, but has also the Name of a Town never publish'd before; the Letters indeed are very imperfect, but I am inclined to think it cannot be any other Town than *Pindenessus* of *Cilicia*, of which *Cicero* speaks, *lib. 15. Epist. 4. lib. 2. Epist. 4. lib. 5. ad Attic. Epist. 20.* It was besieged by him when he was a Consul, and it was about two Months before he could take it. I suppose this Medal, besides the Name of the said Town, had that of the Prætor, which must have been very short, as *Silanus*, *Flaccus*, *Rufus*, &c.

Nº. 11. *NERO. His Head. *Nero Augustus*:)(*Jupiter, Eumenensium Julius Cleon Pontifex Asiae.* The Town of *Eumonia* is in the Kingdom of *Aminta*, betwixt *Lydia*, *Phrygia Magna* and *Galatia*. It was founded by *Eumenes*, Brother of *Attalus*. The Word *Pontifex Asiae* in this Medal is extraordinary; and the Figure of *Jupiter* is that which was called *Jupiter Militaris*, who was worshipped by the *La-brandesians*, and is always represented with the *Bipennes*.

Nº. 12. II. *Nero's* Head:)(Two Women standing, *Zenonis Zeno Filius.* *Laodicensium Smyrnaeorum Homerus.* There is no occasion to say any thing



IV



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thing of the Towns of *Laodicea* and *Smyrna* which are in Confederacy, because they are very well known; and I leave to the Skill of the Grammarians the reading of this Medal which is very strange, and conclude that the two Women on the Reverse signify the Union of the said Towns, and the Word *Homérus* implies that both agreed in the worshipping of that great Poet, who was adored as a God, and *Smyrna* particularly was one of the Towns that gloried in having the Honour of his Birth.

* III. Nero's Head. *Cotyaenses Neronem Cæsarem colunt*:)(*Jupiter*Υ. ΥΙΟΥ. ΠΟΛΕΩΣ. We have in the eighth Medal of this Plate spoke of *Cotyæum*, a Town of *Phrygia Major*; and by the help of that Medal we can read the Name of the Prætor in this, after this manner, ΕΠΙ. ΟΥΑΡΟΥ. ΥΙΟΥ. ΠΟΛΕΩΣ. We have in the 11th Medal of the first Plate spoke of one *Apollonius*, who was called the Son of his Country; and this Medal I think plainly proves the conjecture made upon the other, because we find the Name of the Prætor to be *Varo Filio Urbis*. N^o. 13. D. D.

The FOURTH PLATE.

IV. The same Head of *Nero*, *Nero Cæsar*:)(*Hercules's Head*, N^o. 1 and *Sardianorum*, *Sub Mindio*. V. The next Medal does not differ from the last, except in the Prætor's Name, which is *Sub Timnaseo*. *Sardis* is a Town of *Lydia*, of which we have spoken amongst the Towns in this Volume. 2. D. D.

VI. The same Head:)(*Pallas*, *Magydensium*. *Magydo* is a Town of *Pamphilia* betwixt the Rivers *Catarattes* and *Cestrus*. N^o. 3. D. D.

VIII. The Head as before, *Nero Augustus*, *Acmonenses*:)(*Jupiter*, *Servenio Capitone* & *Julia Severa*. *Acmonia* is a Town of *Phrygia Major* towards Mount *Sipylus*, behind the Chair of *Jupiter* there are some Monograms, which seem to form these Letters ΕΙΧΑΡΤΩΓ, of which I can make no Sense, and leave the Interpretation of 'em to the Learned. N^o. 4. D. D.

* AGRIPPINA the Mother of *Nero*. *Nero's Head* crowned with a Crown of Oak:)(The Head of *Agrippina*, *Agrippinæ Germanici F. Augustæ*. The Crown of Oak Leaves signifies the Safety of the Citizens. N^o. 5. D. D.

- Nº. 6. OCTAVIA. NERONIS. AVG. The Head of *Octavia*:
D. D.)(*Amphitrite*, the Wife of *Neptune*, drawn in a Chariot by two Sea
Horses, A. A. CANDIDO. II. VIR. COR. *Octavia* was the
first Wife of *Nero*, she was married to him when she was 15 Years
old; she was the Daughter of *Claudius* and *Messalina*, as has been said
before in the ninth Medal of the third Plate. She was very honest
and chaste; but with all her Virtues could not prevent her being murder'd
by her cruel Husband, (who was in Love with *Poppæa*) after
he had exiled her in the Island of *Pandataria*, in the 20th Year of
her Age.
- Nº. 7. POPPEA. Two Heads, one of *Nero*, the other of *Poppæa*: *Nero*,
D. D. *Poppæa*:)(A Stag, *Aviola Proconsuli Aechmocles dicat Ephesiorum*.
Poppæa was very handsome, but very loose; her first Husband was
Rufus Crispus; afterwards she was married to *Otho*, who being sent
to *Spain* by *Nero*, she was at last married to him, who one Night be-
ing reproved by her, he killed her with a Kick about the seventh Year
of his Reign. *Pliny* says, that *Poppæa* had always with her 500
milch'd Ases to bath her self in their Milk, to make her Skin very
smooth and soft.
- Nº. 8. II. *Nero's* Head:)(*Poppæa* sitting *Poppæa, Augusta Claudie Colo-*
D. D. *niæ*. You'll find in the *Specimen of Morellius Tab. 22. pag. 218. E-*
dit. 2. a Medal like this with this Inscription ΚΛΑΥΔ. ΔΕΡ. ΚΟΙ.
ΔΥΚΑΟΝΙΑC. *Claudia Derbe Commune Lycaonia*; but ours being
not well preserved, we can answer for no more than those Letters
we can discern, and which we have engraved.
- Nº. 9. *STATILIA. MESSALINA. Her Head, *Messalina*:)(A Fi-
Ox. gure standing, *Aviola Roma Aechmocles Ephesus colunt. Statilia Mes-*
salina was the third and last Wife of *Nero*; she was a Niece in the
fourth Degree to *Taurus*, who had been twice Consul, and had
Triumph'd. *Nero*, that he might have her, caus'd *Atticus Vestinus*
her Husband to be put to Death in the time that he was Consul:
She survived him, and she was to marry *Otho* if he had been victori-
ous; but as he killed himself, before he died he writ her a Letter, re-
commending his Ashes to her Care. Several Reasons make us believe
this Medal belongs to *Messalina* the Wife of *Nero*, and not of *Claudius*.
In the first place, because here is the Name of the same Magi-
strate as in *Poppea's* Medals, Nº 7. of this Plate; secondly, because
her Head-Dress and her Physiognomy are quite different from those
of the first *Messalina*, &c. The Head of *Statilia Messalina* was never
published before, unless we will except that printed by *Eneas Vico*
and *Tristan*, which is somewhat Suspicious.



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V



GALBA. His Head, *Galba Augustus*:)(The Image of *Venus*, N^o. 10.
Commune Cypriorum Anno 2. Venus's Worship at Cyprus was very D. D.
famous; the two Torches that are on this Medal signify the two sorts
of Loves, the Lascivious and the Chast. *Galba* was very much de-
voted to this Goddess, as *Suetonius* says, because he having a very
rich Collar adorned with precious Stones, he presented her with it,
preferring *Venus* before his Fortune. The second Year, in the Re-
verse, is an Augury only of the *Cyprians*, tho' he did not reign above
seven Months.

OTHO. His Head, *IMP. M. OTO.*)(A Crown of Laurel L. W.
S. C. I was not willing to omit the Head of *Otho* here, and there-
fore I have inserted a Medal of extraordinary beauty, and w. p. which
cost the Owner 20 Guineas.

VITELLIUS. His Head, *Auli Vitellii Caesaris Augusti Germanici*:)(*Isis, Annus primus*. The Medals of *Vitellius* in *Vaillant's* N^o. 11.
Greece, are esteem'd by him to be more rare than *Otho's*; and Father W.
Harduin says, that there are no such Medals of him; but we find some
published by other Authors, which, together with this, are suffici-
ent to persuade any body to the contrary.

PLATE the FIFTH.

*VESPASIAN. His Head, *Imp. Caesar. August. Vespasianus*:)(N^o. 1.
Fortune, *Sub Antonio Nasone PROCURATORE; Bithynia*. The D. D.
Province of *Asia* call'd *Bithynia* is so well known, that no Words
need be made of it; but that which is most remarkable in this Medal,
is the Word ΕΠΙΤΡΟΠΟΥ, which I interpret *Procuratore*, which
Title was never seen before upon Medals.

II. The Head of *Vespasian*:)(Three Ears of Corn, *Tectosagum*. N^o. 2.
We shall speak of these in the tenth Medal of this Plate. D. D.

III. The same Head, *Imp. Caf. Aug. Vespasiano; Prusienfes*:)(An N^o. 3.
Altar *Sub Marco Plancio Varo Proconsule*. This Medal was struck at D. D.
Prusia, a Town near Mount *Olympus* in *Bithynia*.

VESPASIAN and TITUS. The Head of *Vespasian, Imp. Ve-* N^o. 4.
spasianus:)(*Titus's Head T. Flavi.... Anno novo Sacro 2.* See the D. D.
Explication of it in the next Plate, N^o 2.

TITUS

Nº. 5. TITUS and DOMITIAN. *Titus's Head, Cæsar Imper.*)(*D. D. Domitian's Head, Cæsar Domitianus.* I do not remember even to have seen the Head of a *Cæsar* wrapt up in a Laurel, as we see the Head of *Domitian* here, he being not yet Emperor.

Nº. 6 and II. The Head of *Titus* over-against that of *Domitian, Titus Imp.*
 7. *Domitianus Cæsar :*)(*A River, Sub Italico Zmyrneorum.* MAPΩ-
D. D. NOC is the Name of a River, according to *Vaillant*.

III. The same Heads:)(*A River, Sub Boláno, &c.* These Medals are in *Vaillant*, but somewhat different.

Nº. 8. JULIA. TITUS's DAUGHTER, her Head. *Julia Augusta :*)(*Cybele's, ΕΠΙ...ΣΜΥΡΝΑΙΩΝ.* I have seen three of these
D. D. Medals, but I could never read the Magistrates Name on 'em, they being in that part ill preserv'd; such, I suppose, is that registred in *Vaillant*, p. 22. belonging to the *French King*, but he does not mention that there was any such Name upon it.

Nº. 9. DOMITIAN. His Head, *Imp. Cæs. Domitianus Augustus :*)(*D. D. In a Crown of Laurel Sub Basso Legato An. 14.* The fourteenth Year of *Domitian* was the Year before his last, answering the Year of *Rome* 848. This *Bassus* was Legate of *Galatia* and *Cappadocia*, and his Name was *Titus Pomponius Bassus*; we shall speak more of him in Plate VII. Nº. 7.

Nº. 10. *II. The same Head, *Imperator Domitian :*)(*The God Lunus, Sebastenorum Tectosagum.* Another Medal of these People has been inserted in this same Plate, Nº 2. under *Vespasian*, and both were stamp'd at *Sebaste* of *Galatia*, which was the Capital of that Province call'd *Tectosage*, we have an Inscription of 'em in *Gruter*; and another in *Vandale's Differ. 3. cap. 1. p. 237.* See what we have said of *Sebaste* amongst the Cities in this Volume, and in two Medals in the first Volume, p. 132. The God *Lunus* was a peculiar Deity of the *Galatians* and *Phrygians*.

Nº. 11. III. The Head of *Domitian, Domitianus Cæsar :*)(*Victory, Cilbianorum Pergamenorum Scriba Timocles Victoriam recolit or gratulatur.* *Cilbianus* was in *Lydia* near the River *Caistrus*, and is divided into the upper and lower, and here appears to be in Confederacy with the *Pergamenians*.

Nº. 12. IV. The same Head:)(*The Figure of Rome, Nicomediensium Primi Bithyniæ & Ponti Romam Metropolin colunt.* Read Father
 Har



Harduin for the Explanation of this Medal, *De Pop. & Urb. p. 356.*
Edit. in 4to.

PLATE the SIXTH.

V. The Head of *Domitian, Imp. Cæs. Divi filius Domitianus* N^o. 1.
Aug.)(A Triumphant Arch, *An. 4. Suetonius in Domitian, N^o* D. D.
 13. says, *Janos arcusque cum quadrigis & insignibus triumphorum*
per regiones urbis tantos ac tot extruxit, &c. This Arch dedi-
 cated to him by the *Egyptians* is very magnificent, and shows that not
 only the People of *Rome* flatter'd him, but several Provinces did the
 same.

VI. The same Head:)(An Eagle, *Anno novo Sacro 2do.* In the fourth N^o. 2.
 Medal of the last Plate we promis'd to speak of this new Holy Year, D. D.
 which has been already touched upon by the Learned *Sequinus*, and
 he says they are the Years of the Restauration made by *Vespasian* of
 the Temple of *Jupiter Capitolinus* at *Rome*; but as it is plain that
 these Medals were struck in *Syria* and *Phœnicia*, I can't imagine what
 those People had to do with a Building made at *Rome*; I am apt to
 believe that they fixed this Year from the Destruction of *Jerusalem*,
 which happen'd in the second of *Vespasian*, and from thence they
 call'd the Years following by the Name of *Holy* and *New*, because
 that was the beginning of the firm Establishment of the Pagan Reli-
 gion in that Neighbourhood, and the overthrowing of the Jewish
 Rites, which they much abominated. It is to be observed, that we
 have no such Medals before *Vespasian* nor after *Nerva*.

DOMITIA. The Head of *Domitian, IMP. CAES. DOMI-* N^o. 3.
TIAN. AUG. P. M. COS. VIII.)(*Domitia's Head, DOMI-* D. D.
TIA. AVGVSTA. *Domitia* was the Daughter of *Domitius Cor-*
bulo, of whom *Tacitus* speaks very much, *Hist. lib. 13.* she was first
 married to *Lucius Lamina*, and afterwards to *Domitian*, who put to
 Death her first Husband to have her; but knowing that she loved a
 Comedian call'd *Parides*, he put her away, and after took her again;
 some say that she had a hand in that Conspiracy in which *Domitian*
 was slain. This Medal is very remarkable, because it has upon it the
 eighth Consulate of *Domitian*, which was about the Year 835. This
 was the first Year after the Death of *Titus*, and it is probable it was
 then that he took *Domitia* the second time to his Bed, as we have
 remarked before.

DOMI:

N^o. 4 and 5. **DOMITIA.** Her Head alone, *Domitia Augusta:*)(A Temple with six Columns, *Per Præsidentem Dioscuridem Laodicensium.* Another smaller with the same Head:)(*Jupiter Philaetes,* and the same Inscription. We have spoke several times of *Laodicea of Caria,* and of *Jupiter Philaetes,* who was worshipped there; and the word *κοσμος* is very remarkable, which I interpret *Præsidentem;* and I don't remember I ever saw it upon any other Medal. *Polybius* in his *Legat.* N^o 45. says that such Magistrates were amongst the *Cretans.*

N^o. 6. * **VESPASIAN, Junior.** His Head:)(The Type of Hope, *Smyrnenfium.* We have inserted another Medal of the younger *Vespasian* in our first Volume, p. 129, but with a different Reverse. We said there, that he was the Son of *Flavius Clementes,* a Cousin of *Domitian,* who put him to Death. He had two Sons who were designed to succeed *Domitian,* and for that end he changed their Names, and call'd one *Vespasian* (the Head of whom you have on this Medal) and the other *Domitian;* and we find no reason to judge otherwise, tho' in the *Giornal de Letterati d'Italia, An. 1717. Vol. 28. pag. 310.* we find a Letter of Signior *Lorenzo Patarolo,* in which he endeavours to prove, that this Head is of *Titus* when he was young; the Reader may judge how much he is in the wrong, by perusing what he writes upon it.

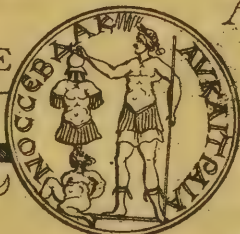
N^o. 7. **NERVA.** His Head. *Imp. Nerva Caesar Aug:*)(An Eagle. *Anno Primo.* This is the first Medal of *Nerva* coined in *Egypt* that ever has been published.

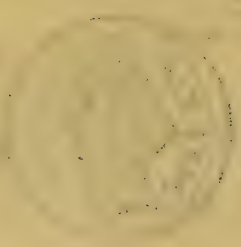
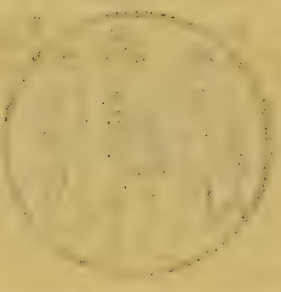
N^o. 8. **TRAJAN.** His Head. *Imperator Aug. Trajanus Germ. Dac.*)(*Trajanus* crown'd by a Victory, &c. *Armenia.* *Armenia* was made a Roman Province, ab U. C. 868. which was the 17th of *Trajan.*

PLATE the SEVENTH.

N^o. 1, 2, 3 and 4. **II. Trajan's Head, Imp. Trajan. Aug. Caf. Germ. Dacicus:**)(A Chariot drawn by Elephants, *Anno 11. --- III.* The same Head and Inscription:)(A Chariot drawn by four Horses, and in it a Vase and a Figure behind that holds it. --- IV. The Head as before:)(An Egyptian Idol, *Naucratis Anno 13. --- V.* The same Head:)(Three Figures, *Anno 14.* They are all *Egyptians.* The first alludes to the Victory in *Dacia* with the second Year of *Trajan,* which was the Year after that Victory. The second Medal, with the 13th Year, I
sup-

p. 206.





suppose denotes the Festival the *Egyptians* celebrated every Year on Account of the Inundation of the River *Nile*, that caus'd the Fertility of the Country. The third was stamp'd the same Year, and is very remarkable, because it has the Name of a Town never published before, which Town, call'd *Naucratis*, was situated at the *Canopian* Mouth of the *Nile*, where *Athenæus* was born, and where they had one of their particular Deities. The fourth has the 14th Year, and I think relates to the Games and Sacrifices the *Egyptians* perform'd in Honour of *Trajan*.

* VI. *Imp. Cæs. Divi Filio Nervæ Aug. Germ.)(Two Figures, Terentio Proclo Prætoræ Anacensum.* This Medal being not well preserved, we can't make any certain conjecture of it. N^o. 5. D. D.

VII. *Trajan's Head, Imp. Nervam Trajanum:)(A Figure standing, Prætoræ Rufo, Fusco Proconsuli, Zelitæ. Zelita is a Town of Pontus near Cabiria towards Armenia Minor. See Strabo lib. 12. Plinius lib. 6. c. 3. Hirtius of the Alexandrian War.* N^o. 6. D. D.

VIII. The same Head and Letters:)(The God *Lunus, Commune Galatiæ Sub Basso.* This Medal shews that *Titus Pomponius Bassus* was Legate of *Galatia* and *Cappadocia* more than two Years. See what has been said of the Plate V. N^o. 9. N^o. 7. D. D.

* IX. *Trajan's Head:)(Pallas, Sebaste.* This Medal was stamp'd at *Sebaste in Pontus*, which was called afterwards *Cabiria*. N^o. 8. R. S.

X. The Head of *Diana, Tripolitarum Theodorus iterum EXAPA:)(A Figure before a Trophy, Imp. Cæs. Trajanus Aug. Dac. Tripoli is a Town towards Lydia upon the River Meander. See Harduin Pop. & Urb. p. 505 Edit. in 4to. and the middle Brass of Patin, p. 149. The Trophy relates to the Dacian Victory; but for the Word EXAPA, I leave it to the Learned to explain it.* N^o. 9. D. D.

XI. A Temple with four Columns, *Trajanus Prætoræ Julio Polione:)(A Temple like the other, Augustus Pergamus.* We have in the first Plate, N^o 14. demonstrated that the *Pergamenians* had erected a Temple to *Augustus*. By this Medal in the front of it we see a Capricorn, which we very often find on the *Latin* Medals; and here also the *Pergamenians* erect another Temple like it in Honour of *Trajan*, and in this manner they make a Comparison between these two Emperors. N^o. 10. D. D.

N^o. 11. PLOTINA. The Head of *Trajan*:)(*Plotina's Head*, *Perin-*
R. S. thiorum Plotina Augusta. *Plotina* was the Wife of *Trajan*, and a
 very virtuous Woman.

N^o. 12. MARCIANA. Her Head under the Image of *Cybele*:)(*Cy-*
D. D. bele, Marcianopolitarum. *Marcianopolis* is a Town in the inferior
Moesia near *Pontus* towards the Sea, which receiv'd its Name from
Marciana the Sister of *Trajan*, and this is one of the first Medals that
 ever were stamp'd there.

PLATE the EIGHTH.

N^o. 1. MATIDIA. Her Head, *Matidia Augusta*:)(*Fortune, Trallia-*
D. D. norum; she was the Daughter of *Marciana*. We have already spoke
 of the *Trallians* amongst the Town Medals.

N^o. 2. *HADRIAN. As to this singular Silver Medalion, I am resolv'd to
L. leave entirely the Explication of it to the Learned, and shall content
 myself to give an exact Description of it; it is very well wrought, and
 extreamly well preserved. The Head is of *Hadrian*, and very like
 him, tho' without a Beard, with these Letters *IMP. CAESAR.*
AUGUSTVS.)(The Figure of the same Emperor standing with
 two Ears of Corn in the Right Hand, in the Left a rowl of Paper,
 and this Inscription *HADRIANVS. AVG. P. P. AEN.*

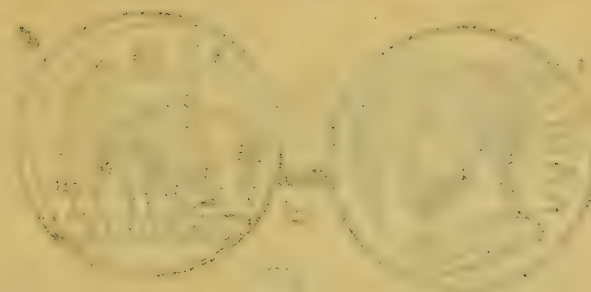
N^o. 3. II. *Hadrian's Head*:)(The Gate of the Town of *Alexandria Anno*
Cr. 19. This is an *Egyptian Medal*.

N^o. 4 and III. The same Head without an Inscription:)(A Caduceus, A.
 5. ET. ☉ N. *Samofata An. 59.* ---IV. The Head as before:)(A Cadu-
D. D. ceus ☉ A. CA. ET. ☉. *Flavia Samofata An. 60.* *Samofata* is the Ca-
 pital of *Commagena*, their Epoch began ab *U. C. 825*, and according
 to Calculation, the first Medal was struck the 13th Year of *Hadrian*,
 and the second the 14th. *Vaillant* has mistaken these Medals, having
 ascrib'd 'em to *Saeta*, a Town in *Lydia*. See his *Greek Medals*, p.
 36.

N^o. 6 and V. *Hadrian's Head* without any Inscription:)(A Grape, CEBEK.
 7. L. IA. ---VI. The same Head *Imp. Caes. Traj. Hadrian.*)(*Bacchus,*
D. D. CEBEK. L. IA. These two *Egyptian Medals* were made by the
Sebennytes, who were situated in the *Delta*, where there is a River,
 and a Lake of the same Name, in the 11th Year of *Hadrian*. The
 Spelling of the Name of this Town is very strange, and shows (against
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IX



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the Opinion of all the Writers) that it must not be *Sebennytes*, but **CEBEK. Sebecnytarum.**

VII. The same Head and Inscription with the last:)(The Head N^o. 8.
of *Isis, Pelusium An. 11.* The Explanation of this may be seen in the *D. D.*
Ptolomies of Vaillant, p. 212. and in *Harduin de Pop. & Urb. p. 404*
Edit. in 4to.

VIII. This Medal is only remarkable for the form of the Letters, N^o. 9.
which is very strange; the Sense of them are *Imperat. Caesarem. Tra-* *Cr.*
jan. Hadrianum. On the side of the Head, and on the Reverse, *Sub*
Pratore A. Publio Sabino Cyzicenororum, with the Figure of For-
tune.

ANTINOUS. The Head of *Hadrian, Imp. Caes. Trajan. Ha-* N^o. 10.
drianus Aug.)(*Antinous's Head under the form of Serapis, An. 19.* *D. D.*
This Medal is an *Egyptian* one, and was made after the Death of *An-*
tinous, who died in *Egypt* going upon the *Nile* with *Hadrian,* and
the *Greeks* deify'd him.

* SABINA. Her Head. *Sabina Augusta Aug.*)(The Genius of N^o. 11.
the Town $\Phi\text{AN}\Omega\text{T}\Omega\text{N}$ *Phanotarum.* *Phanote* is in *Phocidis* near *D. D.*
Labadia, and I think it is near the River *Cephissus.*

ANTINOUS. His Head:)(A Figure on Horseback *A A. Ala-* N^o. 12.
bandensium. This Town was in *Caria,* being founded by *Cares,* and *D. D.*
received the Name from his Son called *Alabandus.* *Stephanus* says,
that the Word *Ala* in that Language signifies a Horse, and *Banda*
Victory. On the Reverse of this Medal the Figure on Horseback is
of *Antinous,* to stile him as another *Alabandus.*

PLATE the NINTH.

* II. This is the finest Medal of *Antinous* that ever was seen; on one N^o. 1.
side there is his Head under the Image of *Bacchus, Antinous Iacchus,* *D. D.*
and on the Reverse *Ceres* sitting as a Friend of *Bacchus, Adramyteno-*
rum Egesius Dedicavit. Much might be said upon it, but I design Bre-
vity.

ELIUS. I. His Head. *L. Aelius:*)(The Goddess *Concord. Tr. N^o. 2 and*
Pot. Cos. II. Concordia. II. The same Head, *L. Aelius Caesar.*)(*3.*
Ceres standing, *Tr. Pot. Cos. II.* I think both are *Egyptian.* *Elius D. D.*
was made *Caesar* by *Hadrian,* ab *V. C. 888,* and died the first of *Ja-* *R. S.*
nuary in his second Consulate.

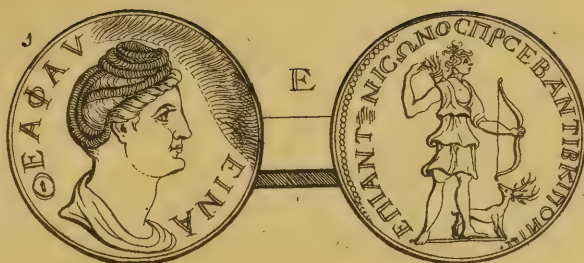
- N^o. 4. **ANTONINUS. PIUS.** His Head:)(*Diana* a hunting. This
D. D. Medal is so well preserved, and so finely wrought, that it is extremely beautiful. It shows the Love that *Antoninus* had for these sorts of Sports, as Hunting and Fishing, as *Capitolinus* informs us.
- N^o. 5. II. The same Head:)(A Base or an Edifice, *Amasia Metropoleos*
D. D. *An. 155.* *Amasia* of *Pontus* upon the River *Iris* began its Epoch ab *V. C.* 743. which shews this Medal to have been struck in the fourth Year of *Antoninus*, ab *V. C.* 897. *Strabo* was born in this Town, as he says.
- N^o. 6 and 7. III. *Antoninus's* Head:)(The *Coribantes, Trallianorum.* IV. This
D. D. Egyptian Medal is to be found in the *Ptolomy's* of *Vaillant*, p. 215. and I have engraven it, because the Figure dressed in a Soldier's Habit has the Head of a Spar-Hawk, which alludes to *Osiris* according to *Plutarch*; and is different from that published by the aforesaid Author.
- N^o. 8. * V. *Imp. Caes. Aelius Lucius Antoninus*:)(A Figure standing,
R. S. holding an Anchor. *Ancyra Metropolis Galatie.* This City was founded by King *Midas*, and received its Name from the Anchor; but what is more particular on this Medal is the Title of *Lucius*, which I don't remember I ever saw before in the Medals of *Antoninus Pius*.
- N^o. 9. **ANTONINUS and M. AURELIUS.** *Antoninus's* Head, *Hadr.*
D. D. *Antoninus Aug. Pius*:)(The young Head of *M. Aurelius.* All the Difficulty of this Medal consists in the reading of the Inscription on the Reverse, which may be read several ways; but I think this is the most probable, viz. ΑΥΡΗΛΙΟΣ. ΚΑΙCΑΡ CΕΒΑΣΤΕΥCΕΒΟΥC ΤΙΟC. ΥΠΑΤΩ ΑΝΤΙΟΧΕΩΝ ΑΠΟΛΛΩΝΙC ΗΓΕΜΩΝ. *S. C. Aurelius Caes. Aug. Pij. Filius Cos. Antiochensum Apollonio Praefide S. C.*

PLATE the TENTH.

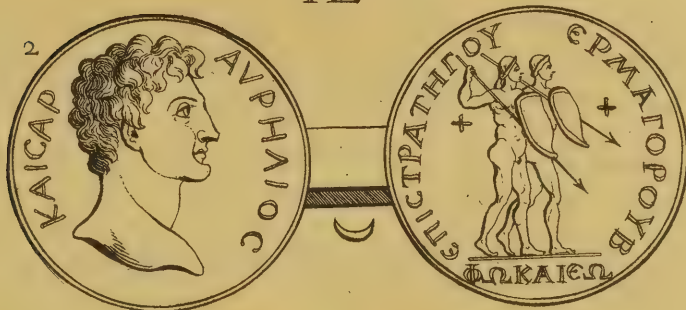
- N^o. I. **FAUSTINA: MAJOR.** Her Head, *Diva Faustina*:)(*Diana*,
D. D. *Sub Antonio Nisone Legato Aug. Propr. Bithiniae & Ponti.* *Capitolinus* in the Life of *Antoninus* says, that in the third Year of his Reign he lost *Faustina* his Wife. The Senate deify'd her as is to be seen in the present Medal stamp'd in Honour of her by the People of *Bithinia* and *Pontus*.

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M. AURELIUS. His Head, *Aurelius Caesar.*)(*Castor and Pollux, Phocaensium sub Prætoræ Hermagora iterum.* *Phocæa* is the last Town of the *Ionians*, and properly in *Eolidis* near the River *Hermus*. It's a Maritime Town, and according to *Livy* has two very secure Havens, and several Temples on one side of it. *Pausanias* says, that the People deduced their Origin from the *Phoceans* that are under Mount *Parnassus*, and that they passed over into *Asia* with *Philogenes* and *Damon* the *Athenians*, having obtain'd an amicable Settlement there from the *Cymeans*; and in another place he says, that there was here a very Antient Temple of *Pallas*, which was burnt down by *Arpagus*, and this is confirm'd by *Herodotus*, lib. 13. Nº. 2.
D. D.
lib. 37.
lib. 7. c. 3.
lib. 2. c. 31.

* II. The same Head, *M. Aurel. Verus Caesar.*)(*Bacchus, Briulitarum.* We have spoke already of the Town of *Briula* in *Lydia* amongst the Town Coins, whose Medal was never before published. Nº. 3.
D. D.

III. *Aurelius Caesar*, his Head :)(a River, *Tianorum Billaus.* *Tianus* is a Town of *Paphlagonia*, where *Phileterus* the Founder of the Kingdom of *Pergamus* was born. This Town is near *Bithinia*, amidst very pleasant Fields, and near it runs the River *Billeus*. Nº. 4.
D. D.

IV. His bearded Head, *Imp. Caes. M. Aurel. Antoninus* :)(*Cybele, Sub Lucio Clodio Demosthene Arconte Ancyranorum.* *Ancyra* of *Phrygia* stands at the Source of the River *Hermus* towards Mount *Sipylus*. Nº. 5.
D. D.

* V. *Aurelius*, his bearded Head, *Caes. Aug. Pii Filius* :)(*Cybele, Caesareæ Libani An. 456.* See our first Volume, p. 133. where we have produced another Medal of this Prince. What is to be observ'd of this is, that you have the Head of *Aurelius* bearded; whereas the other in the first Volume is without it, tho it was struck two Years after this. Nº. 6.
D. D.

* VI. The same Head:)(A River *Prusiensium Hypius.* *Prusia* is a Town of *Bithinia* upon the River *Hypis*. Geographers are confounded about this Town, whether it stood upon that River or upon Mount *Hypius*. This Medal solves the Dispute which makes it the more considerable. Nº. 7.
D. D.

PLATE the ELEVENTH.

N^o. 1. FAUSTINA. MINOR. Her Head, *Faustinam Augustam*:)(*D. D.* *Apollo, Philippopolitarum.* *Philippopolis* is a Town in *Thrace* upon the River *Hebrus* betwixt the Mounts *Hemus* and *Pangæus*.

N^o. 2. * ANNIUS. VERUS. A young Head, *Verus*:)(A Woman's Head, *Ioniorum.* I thought at first the young Head was that of *Lucius Verus*; but considering afterwards that he, when *Hadrian* died, was 10 or 12 Years old, and was design'd to succeed him, I perceived that there should be at least the Title of *Cæsar* added, which is not, and this is the reason that it must be ascribed to *Annius Verus* Son of *M. Aurelius*, who died at seven Years old, and so the Medal being stamp't when he was too young, and by Consequence incapable of receiving any Honour, they made it only with the Name of *Verus*, and without any other Title.

N^o. 3. * LUCIUS. VERUS. His Head, *Verus Cæsar*:)(Two Heads, *D. D.* and between 'em a Palm Tree, and under it a Bee and a Star, *Syriorum Cabirorum.* Two other Medals which agree with this have been published in our first Volume, p. 135 and 136. where you may see what has been said upon 'em. This publish'd now is the more considerable, because it must have been coin'd in *Antoninus's* Time, seeing the Head of *Verus* has but a little Beard, and only the Title of *Cæsar*: and if so, as it evidently appears, the two young Heads on the Reverse must be the two Sons of *Antoninus Pius*, of whom Authors do not tell us the Names; by the Medals we know one of 'em was call'd *M. Annius Galerius*. The *Syrians* by this Medal, and two others in our first Volume, complimented all the Family of *Antoninus Pius* in this manner, viz. with the biggest of the three, *Antoninus* and the first *Cæsar* and his Wife, which were the nearest to the Succession; and with this that we now produce, the second *Cæsar L. Verus* and the two Sons of *Antoninus*, who were to be Emperors in case of failure of Children from *M. Aurelius* and *L. Verus*; and at last they complimented the same Family after the Death of *Antoninus Pius*, with the Medal of the first Volume, pag. 135. on which you have the Heads of *M. Aurelius* and *L. Verus*, and on the Reverse the two Sons of the first *Annius Verus* and *Commodus*. The Bee on this Medal denotes *M. Aurelius*, as being the Emblem of Learning and Dignity; and the Star, or the Sun, may have reference to the extream Beauty of *Faustina* his Wife. Is to be noted that *Vaillant*, p. 62. has registered one of these Medals; but being not well preserved, and nothing

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thing to be seen of the Word *KABIPQN*, but the two first Letters *KA*. He reads them *Commodus* and *Annius*, &c.

* II. *L. Verus's Head, Imp. Caes. Ael. Aur. Verus:*)(A River, sub *Nº. 4.*
Prætoræ Pherecydo Aegeansium Titelius. Perhaps this Town of *Egea* *D. D.*
is that which is in *Eolidis*, and the River *Titelius* may denote it; but
I do not find it mention'd by any Geographers, nor on any Medal be-
fore this.

III. The Head of *L. Verus. Imp. Caes. L. Aur. Verus:*)(*Cybele, Nº. 5.*
Docimensium Macedonum. *Docime* is a Town in *Phrygia Major, D. D.*
near *Sinnada* and the *Galatians*.

* IV. The same Head:)(A Temple with *Jupiter* sitting in it: The *Nº. 6.*
Inscription shall be explain'd afterwards. *Gadare* is a Town in *Cælo-R. Ed. M.*
Syria, and one of the *Decapolis* on the other side of the River *Jor-*
dan. The Letters on the Reverse I read thus; ΠΟΜΠΗ. ΓΑΔΑΡΕΩΝ.
Κοιλῆς. Ἐφεσίας ἱερῶς Αὐτονομῆς Γνωμῆ. ΕΚΘ. *Pompeianorum Ga-*
darensium Cælo-Syriæ Sacræ Inviolabilis Liberæ Decreto An. 225.
This Epoch answers the Year of *Rome* 914, a little after the Death of
Antoninus Pius. See Cardinal *Noris's Epoch. Syromach. Diff. 3. c.*
9. pag. 297.

LUCILLA. I. Her Head, *Lucilla Augusta:*)(The Head of *Nº. 7 and*
Ceres. Hieropolitarum. ---- II. The same Head:)(Fortune, *Smyr-* *8.*
nensium Arizelo. The first Medal was made in one of the *Hieropo-* *D. D.*
lis's, for which you may see what has been said of the City Coins,
and probably in that of *Syria.* The second, coined at *Smyrna*, has the
Name of a Magistrate, which *Vaillant* reads *CTP. TI. ZHAY.*
But he may probably be mistaken.

COMMODUS. His young Head. *Imp. C. Luc. Aur. Commo-* *Nº. 9.*
du:)(Two Figures, *Gazensium Jo. An. 240.* As to the Epoch of *D. D.*
Gaza of Palestine, which began ab *V. C. 693*, the Reader may fully
satisfy himself, if he reads what Cardinal *Noris* says in his Epoch of
the *Syromacedonians*, pag. 476. This Medal was stamp't in the first
Year of *Commodus's* Reign.

II. The same Head, *C. M. Aurel. Comod. Anton:*)(*Esculapius,*
Prusaorum. This belongs to *Prusa* by Mount *Olimpus.* It has been
spoke of before, *Plate V. Nº. 3.* I find that the other Town of this
Name on the River *Hypius*, is distinguished from this by the spelling
of the Name in this Manner *Prusia.*

The TWELFTH PLATE.

N^o. 1. III. *Commodus's Head, IMP. COMMODUS. AUG. PIUS. FELIX.*)(Five Ships, a Tower, and a Sea-Lanthorn upon the Top of a Promontory, from which a Bull is thrown down into the Sea, and before the said Tower there are two Figures standing, *VOTIS. FELICIBVS.* This is a very thick Medallion, and alludes to the *African Fleet* fitted out by *Commodus* to fetch Corn, and called by him *Commodiana Herculea*. Here you see the Sacrifice offered to *Neptune*, when the said Fleet set Sail, it being the Custom of the *Romans* upon such an Occasion to sacrifice a Bull, and throw it into the Sea; the two Figures are the Priests, who offered the Sacrifice on the Sea-side.

N^o. 2. * IV. The same Head, *Marc. Aurel. Commodus Antoninus:*)(In a R. A. Laurel Crown, *Nicopolitarum Seleucidis, Sacrae Augustæ Liberæ.* This Medal is very singular, and has two Things in it worth observing: In the first Place you have all the Names of *Commodus* without Titles, and on the)(a Town called *Nicopolis*, yet unknown to Antiquaries, and not ascribed to the *Seleucides* by Geographers: This *Nicopolis* stood betwixt the Mountain *Amani* and the River *Pynarus*; we see by this Medal, that it not only belong'd to the *Seleucides*, but that it had the Titles of *Holy, August, and Free*, a Thing not known before. --- See another of the same Town, N^o. 10 in the next Plate.

N^o. 3. V. The same Head, *Imp. C. M. Aur. Ant. Commodus:*)(Fortune, *Metropoleos Ancyranorum.* We have spoke of *Ancyra* in *Galatia.* Vide Plate IX. N^o 8.

N^o. 4. * VI. The Head as before, *M. A. Com. Anto. Aug. Pius:*)(The D. D. Phare of *Egypt* with a Ship before it, *An. 29.* See what has been said in the first Vol. pag. 130. about the *Phare.* Here we shall only take Notice of the Year 29, which is very remarkable, being the Age of *Commodus*, a Thing I never saw before on any Medal, but two produced by *Patinin* his *Middle Brass*, pag. 214, with the Year 25 and 27, of which he takes no Notice. I observe, that *Commodus* was born *ab. V. C. 914*, made *Cæsar ab. V. C. 919*, Emperor the Year 933, and that he was killed when 31 Years and 4 Months old, *ab. V. C. 945.*

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XII.



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XIII.



VII. The same Head, *Imp. Cæs. L. Ael. Aur. Commodus*:)(*Nemesis, Attalensium*. We know of two Towns call'd *Attalea*, one in *Pamphilia*, and the other in *Lydia*; to which of them the present Medal belongs, I do not determine. The *Nemesis* I think signifies the *British* Victory, she being the peculiar Goddess of the *Britains*. N^o 5. D. D.

CRISPINA, her Head, *Crispina Augusta*:)(*Apollo, Saittenorum*. The Town of *Saitteno* was in *Lydia*, near the Rivers *Hermus* and *Hillus*. N^o 6. D. D.

* BRUTTIA. CRISPINA. The Head of *Commodus* and *Crispina, Imp. Ca. Aur. Commodus Br. Crispina Aug.*)(An Helmet, *Byzantinorum sub Aelio Pontico* ΠΕΛΛΗΝΩΝ ΠΡÆΣΙΔΕ. * II. The same Heads and Letters:)(*Ceres, Byzantinorum sub Aelio Pontico iterum*. * III. *Crispina's* Head, *Brut. Crispina Aug.*)(Three Fishes, the Magistrate as before. N^o 7. D. D. N^o 8 and 9. D. D.

PLATE the THIRTEENTH.

* IV. *Crispina's* Head, *Bruttia Crispina*:)(*Pallas* standing, the Name of the Magistrate and the Town is not plain, tho' the Town I think is *Mostenorum*. * V. The same Head, *Bruttia Crispina*:)(A Figure on Horseback. I'll say nothing of the Reverse of these Medals, because I insert 'em only for the sake of the Title of *Bruttia*, which was never taken notice of but by *Vaillant* in his *Latin Imperials*, Vol. I. p. 103. and what I wonder at is, the same Author in his *Greece* says nothing of it, tho' that is the right place where he should have spoke of it. In our first and second Medal the two first Letters only BR. signify *Bruttia*; in the third the five first Letters *Brut.* as in the fourth we have that Name at length *Bruttia*, and in the fifth the same with a double T as in the Inscriptions of *Gruter*, p. 300. BRUTTIO. PRAESENT. COS. &c. who was the Father of *Crispina*, and from whom she received the Name of *Bruttia*. N^o 1. D. D. N^o 2. D. D.

PERTINAX. His Head:)(The Moon and a Star with Letters not intelligible, tho' I believe it was stamped at *Colonia Carras* in *Mesopotamia*. N^o 3. D. D.

PESCENNIUS. His Head, *IMP. CAES. PESC. NIG.*)(The same Emperor sacrificing, *PIETATI. AVG.* *Vaillant* Tom. 2. p. 214. describes this Medal, but the Figure on the Reverse makes it different from ours. N^o 4. D. D.

- N^o 5. * SEPTIMIUS. SEVERUS. His Head, *Severus Pert. Aug.*
D. D.)(An Eagle, *Hadrianæ Severianæ Antonianæ Amasæ Metropoleos Neocoræ Primæ Ponti An. 208 Mercurius qui condidit urbem.* We have spoke of *Amasia* under the Plate IX. N^o 5. where *Strabo* was born. Their Epoch began ab U. C. 743. This Medal was coined in the fifth Year of *Severus*.
- N^o 6. II. The same Head *Imp. Caes. L. Sept. Severus Pert. Aug.*)(A
D. D. Temple, *Bithyniensium Hadrianorum.* The Town of *Bithynia* in which *Antoninus* was born, was in the Kingdom of *Bithynia* near the River *Elata*.
- N^o 7. III. *Severus's* Head:)(A Table and a Thunderbolt upon it, *Ju-*
D. D. *piter Ceraunius Seleucensium Pieriæ.* See what has been said of the third Medal of the Kings of *Syria* in this Volume.
- N^o 8. IV. Head as before:)(Fortune, *Severianorum Trocmorum Tavian-*
D. D. *orum. Trocmi* is a Province of the *Galatians* towards *Cappadocia*, on this side the River *Halys*, the Capital of which Province was *Tavianus*.
- N^o 9. V. The same Head:)(The Type of Health, *Bruzinorum Lici-*
D. D. *nus Ruphinus dedicavit.* The Town of *Bruzinus* was in *Phrygia* call'd *Salutaris*. See *Harduin, De Pop. & Urb. pag. 101. Edit in 4to.*
- N^o 10. * VI. *Severus's* Head:)(Having within a Crown, *Nicopolitarum*
D. D. *Seleucidis Sacræ.* See what has been said upon the like Medal in the last Plate, N^o 2.
- N^o 11. VII. The same Head:)(A Figure standing *Gaza, An. 268.* In Plate
D. D. N^o 9. we have brought in a Medal of *Gaza*, the Epoch of which Town begun ab U. C. 693. and this was coined in the 14th Year of *Severus*.
- N^o 12. VIII. The same Head:)(A Bull, *Tyanensium Taurianorum Primæ*
D. D. *Sacræ & Inviolabilis An. 4.* *Tiana* was a Town of *Cappadocia* near Mount *Taurus*, where *Apollonius Tianeus* the Philosopher was born.
- N^o 13. IX. *Severus's* Head:)(A Soldier with two Ensigns of Legions,
D. D. *Perinthiorum Neocororum.* *Perinthus* was a Maritime Town upon the *Propontis*, too well known to say any more upon it.

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XIV.



X. The same Head:)(The Figure of a Woman sacrificing, *Megarensium*. *Megara* is a Town of *Attica* towards the Isthmus. Here stood the School of the Philosophers, the Successors of *Euclid*. N^o 14. D. D.

PLATE the FOURTEENTH.

XI. *Severus's Head*:)(Two Figures having one another by the Hand, *Hadrianae Severianae Antoninianae Amasiae Metropoleos Neocorae Prima*, *Ponti* is to be understood here, *Ponti An.* 208. We have spoken already of *Amasia* of *Pontus*, Plate IX. N^o 5. The beginning of their Epoch was *ab U. C.* 743. The two Figures on this Reverse are those of *Caracalla* and *Geta*. N^o 1. D. D.

* XII. The same Head:)(*Severo Regnante Orbis Beatus sub Eleana Ciani*. This fine Inscription is very uncommon on our Medals, and 'tis a great Compliment to *Severus*, and this shall suffice since we have nothing of certainty to say concerning it. N^o 2. D. D.

XIII. The same Head:)(Six Figures, *Commune* or *Conventus Neocæsareae Metropoleos An.* 142. *Gregory Thaumaturgus* was born in *Neocæsarea* of *Pontus*. It was made the Metropolis by *Nero*, and was given then to King *Polemon* *ab U. C.* 815, from whence they begun their Epoch. The six Figures on the Reverse, I suppose, are the Genii of six of the principal Towns in that Countrey called *Pontus Galatianus*, which were *Amisus*, *Magnopolis* called *Eupatoria*, *Amasia*, *Comana*, *Sebastopolis* and *Sebastia*, who all of them sent their Deputies to the Assembly at *Neocæsarea*, the Metropolis of that same Country. N^o 3. D. D.

JULIA. PIA. Her Head, *Julia Domna Augusta*:)(*Venus Lucina*, *Meneppus* & *Zeno posuerunt Aphrodisiensium*. We have before spoke of *Aphrodisia* amongst the City Medals, but this I think has been made in that of *Lydia*. *Venus Lucina* was the Goddess of Women that were in Labour; the Woman sitting in a Chair may be a Woman in Labour, or the Priestess of the Goddess; and the little thing before *Venus*, if it is not a Cradle, must be the Urn in which they balloted for the choice of their Magistrates. N^o 4. D. D.

II. *Julia Domna's Head, Julia Augusta*:)(*Ceres* drawn in a Chariot by two Serpents, *Amorianorum*. *Amorium* was a Town in *Phrygia Magna* towards the River *Sangarius*. N^o 5. D. D.

N^o 6. III. The same Head :)(The three Graces, *Aphrodisiensium*. We
 D. D. have spoke very often of *Aphrodisia*; beside the Name of that Town
 there are some other Letters on this Medal, viz. ΘΕΑΙ *Dea* or *Diva*
 NON... but as the rest are worn out, nothing can be made of it;
 however, it is to be observed, that the Greek Word ΘΕΑ is com-
 pos'd of the initial Letters of the Name of the three Graces which
 were Θαλεια, Ευφροσυν, Αγλαια.

N^o 7. * IV. The Head as before :)(*Cybele, Sub Julio Adrasto Archon.*
 D. D. *Hyrgalæorum*. No mention is to be found of this Town in any Au-
 thors, but by the make of the Medal, I think it was in *Phrygia*.

N^o 8. * V. *Julia Domna's* Head :)(A Temple with *Diana Ephesia* in
 D. D. it, *Heracleotarum*. We have a Medal of *Augustus* in Plate I. N^o 6.
 which we thought belong'd to *Heraclea* of *Ionis*; and this with the
 Type of *Diana Ephesia* proves my Conjecture to be just, because this
 Goddess was not only worshipped in that Neighbourhood, but she
 was a peculiar Deity of *Heraclea*, where, as has been observ'd, an
 Altar was erected for *Endimion*; who was belov'd by *Diana*.

N^o 9. * VI. The Head, &c. JULIA. DOMNA. AVG.)(A Fi-
 D. D. gure with a *Phrygian* Cap. JUL. AVG. COL. PARLAIS. A
 Medal of this Colony was but just taken Notice of by *Harduin De Pop.*
 & *Urb. pag. 381. Edit. in 4to*; but as this Learned Jesuit had not seen
 the Medal himself, he was reprimanded by *Vaillant* in his *Colonies*,
Vol. I. pag. 189, saying that he mistook, and that it should not be *Co-*
lonia Parlais Jul. Aug. and therefore *Harduin* in the Second Edi-
 tion of his Works in Folio left quite out the aforesaid *Colonia Par-*
lais; but now we see that *Harduin* was in the right, and *Vaillant* in
 wrong, because here is an unquestionable Medal of this Colony; and
 in the next Volume we shall give another different from it, which is
 in the famous Cabinet of the Earl of *Pembroke*.

PLATE the FIFTEENTH.

N^o 1. CARACALLA. I. His Head, *M. Aur. Antoninus*:)(A Tem-
 Cr. ple of *Venus Lucina, Aphrodisiensium*. See what has been said upon
 this in Plate XIV. N^o 4.

N^o 2. II. His radiated Head, *Imp. C. M. Aur. Antoninus*:)(A River,
 D. D. *Cæsarensium Cybyratarum*. This Medal shews the Friendship between
Cæsarea of *Bithynia* and *Cybra* of *Phrygia*; the first of these two we
 have but a slender Account of, but of the second *Strabo* says that
 there





there was an Assembly of 25 Towns in the Neighbourhood at *Cybra*, to consult about their Affairs in common. The River which is on the Reverse, I suppose, is *Lycus* which falls into the *Meander*.

III. *Caracalla's Head*:)(*Pallas, Alabandensium*. Here it is to be observed, that the B in the Name of this Town is made like a Latin R. N^o 3. D. D.

* IV. *Caracalla's Head*:)(The Figure of *Rome, Lucianæ Septimianæ Severianæ Eleutheropoleos An. 9. Eleutheropolis* is in *Palestine*, and has been spoken of in the first Volume p. 139, under a Medal of *Julia Domna*. N^o 4. D. D.

* V. The same Head:)(*Diana Pellenensium*. *Pellene* is in *Aschaia Propria* on the Sea side near *Sycione*. N^o 5. D. D.

VI. The same Head: *Diana Augustanorum An. 188*. This Medal would have been of great Consequence, but that Time has render'd the Epoch of it a little uncertain, so that we can't depend entirely upon it. *Augusta* is in *Cilicia*. See the *Greek of Vaillant*, pag. 261. N^o 6. D. D.

VII. *Caracalla's Head*:)(*Cybele* drawn by two Lyons, *Cæsarensium Cybratarum*. See what has been said of the second Medal in this Plate. N^o 7. D. D.

VIII. The Head as before:)(Four Temples, *Senatus Consulto Ephesiorum hæc Templâ*. One of these Temples was dedicated to *Diana* their peculiar Goddess, and the three others to *Severus, Caracalla* and *Geta*. N^o 8. D. D.

IX. *Caracalla's Head*:)(A naked Figure standing: *Conventus Tharcum Alexandria Pythia in Philippoli*. This Town is in *Thrace* upon the River *Hebrus*, and was enlarg'd by *Philip* Son of *Amintas* King of *Macedon*. See *Vaillant*, p. 113 and 330. N^o 9. D. D.

X. The same Head:)(*Jupiter Acmonensium*. This is a Town of *Phrygia Major*, and has been spoken of before, Plate IV. N^o 4. N^o 10. D. D.

* XI. The same Head:)(A Woman upon a Rock *Antoninianæ Coloniae Tyanorum An. 16. Tyana* of *Cappadocia* is near Mount *Taurus*. See Plate XIII. N^o 12. This Town was never before known to have been a *Roman* Colony, and I suppose it was made so by *Caracalla*. The Woman upon a Rock is the *Genius* of the Town, and shows its situation. N^o 11. D. D.

* XII. Head

N^o 12. XII. Head as before :)(The Moon and a Star, *Carrhenorum*
D. D. Col. Metropoleos. See *Vaillant's Colonies*, Tom. II. p. 30.

N^o 13. * XIII. *Caracalla's Head*, M. AV. ANTONINVS PIVS :)(R. S. *Erophila* the Sybil upon a Cave, and a Shepherd before her and a Stag. COL. AVG. TROAS. The Sybil *Erophila* had several Names, viz. *Marpessa*, *Erythrea*, *Phrygia* and *Trojana*; she was, according to the *Erythreans*, a Daughter of a Shepherd call'd *Theodorus*, and her Mother was *Ida*, who was delivered of her in a Cave under Mount *Caricus*. The Sybil was wont to pronounce her Oracles upon a Stone, as appears by this Medal, and in her Verses she stiles herself *Diana*, and sometimes the Wife of *Apollo*. It is well known that the Stag relates to *Diana*. This Sybil was she that foretold the Ruin of *Troy*. She was buried in the Wood of *Apollo Smintheus*; see *Pausanias*, lib. 10. c. 12. Every body may see how agreeable this Description is to our present Medal.

PLATE the SIXTEENTH.

N^o 1. XIV. The Head of *Caracalla*:)(In a Crown *Smyrnaeorum* qui
D. D. *Primi ex Asia sunt Neocori*; Templorum vel Certaminum *Augustorum Pulchritudine & Magnitudine sub Prætorè Tiberio Claudio Cretensi*. This fine Medallion needs no farther Explanation.

N^o 2. XV. The Head as before :)(Two Temples with a *Colossus* in the
D. D. middle: *Respublica Tarfi Sever. Antoninopoleos S. C.* The *Colossus* is the Genius of *Tarsus*, Metropolis of *Cilicia*, and the two Temples were erected to the Honour of *Caracalla* and *Geta*, or of *Severus* and *Caracalla*.

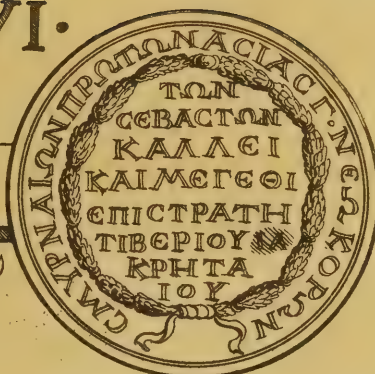
N^o 3. PLAUTILLA. Her Head and *Caracalla's* together, Imp. M.
R. Ed. *Antoninus Fulbia Plautilla*:)(*Venus & Esculapius, Cnidiorum*. We have amongst the Town Medals spoke of *Cnidus*, where they had the famous Statue of *Venus* made by *Praxitiles*; see *Pliny*, lib. 36. cap. 5. and I think the posture of it was like this on the present Medal, appearing as if she was coming out of a *Bagnio*, with a Napkin in her Right Hand to wipe herself.

N^o 4. * II. *Plautilla's Head* alone, *Plautilla Nova Dea Juno*:)(A
D. D. young *Hercules* crown'd by a Victory which stands upon his Shoulders, *Alindensium sub Prætorè Mutio vel Muciano Duliadi Filio*. This extraordinary Medal is to be admired for several things; the Titles given *Plautilla* are quite new, and never observed before.

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XVI.



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XVII.

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The Town where the Medal was stamped, of which there is but one Medal of *Augustus* which has been registred by *Vaillant*, and has been spoken of amongst our Town Medals. The Figure on the Reverse is *Caracalla* her Husband, under the form of *Hercules*, because he glory'd so much in killing of Lyons and other wild Beasts, that he subscribed himself, when he writ to his Friends, *Hercules*, as *Spartian* says in his Life; and as to his being crown'd by Victory, &c. that may relate to his other Actions.

* III. The same Head, *Fulbia Plautilla Aug.*)(*Nemesis, Asopitarum.* *Strabo lib. 8.* says that *Asopus* is a River near *Sicyone*, where I think this Medal was coin'd, which is the first that ever has been published of these People. N^o 5. D. D.

GETA. His Head, *L. P. Sept. Geta Caes.*)(A Temple with four Columns, *Conventus Ponticae Neocesareae Metropoleos An. 142.* II. The same Head and Letters:)(A Temple as before, and the same Epigraph. In the fourteenth Plate, N^o 3. we have promis'd to speak about the Epoch of *Neocesarea* of *Pontus*. *Harduin De Pop. & Urb. Edit. in 4to* says, that the Epoch of this Town should begin from *Vespasian's* time; but perceiving he was in the wrong, he corrected himself in his new Edition in Folio. *Vaillant* makes it begin ab U. C. 815. when *Polemon* had it given him by *Nero* as *Suetonius in the Life of Nero* has it, cap. 18. but he mistakes, because that Action was ab U. C. 817, two Years after the Calculation of *Vaillant*; from which time the Epoch of *Neocesarea* must necessarily begin, because *Polemon* had that part of *Pontus* a little after *Tigranes's* coming to *Rome*, to be invested in his Kingdom by *Nero*, in the eleventh Year of his Empire. *G. Lecanius Bassus* and *M. Licinius Crassus* were Consuls, as plainly appears likewise by what *Tacitus* says; it is to be observed in these Medals, that the B in the Epoch is made like a *Latin R*, as in Plate XIV, N^o 3, and Plate XV, N^o 3. N^o 6 and 7. D. D.

PLATE the SEVENTEENTH.

III. *Geta's* Head, *Sep. Geta Imp.*)(Two Figures joining Hands, *Perinthiorum Neocororum Philadelphia.* The *Philadelphian* Games were instituted in Honour of the Union betwixt *Caracalla* and *Geta*. N^o 1. D. D.

* IV. The same Head:)(Mount *Argens*, &c. *Conventus Caesareae Metropoleos An. 14.* *Cesarea* of *Cappadocia* is well known by our Medals, and it distinguish'd itself by Mount *Argens*, to which it was near; and this Medal shews that those People instituted also the N^o 2. D. D.

the *Philadelphian Games*, in Honour of the Reconciliation between *Caracalla* and *Geta*, as has been said upon the last Medal.

N^o 3. V. *Geta's Head*:)(*Fortune, Begenorum sub Cajo Pontifice*. This
D. D. Town is in *Lydia* on the River *Hermus*, as appears by Medals. See
Father *Harduin de Pop. & Urb. and Vaillant*, p. 194.

N^o 4. VI. The same Head:)(*Bacchus, Heracleæ in Ponto*. We have
D. D. spoke of *Heraclea of Pontus*, and its Tyrants, in our first Volume,
pag. 64.

MACRINUS. His Head, *MACRINUS. AVG.*)(*Eagle*,
N^o 5. *COL. P. C. CÆSAR. S. P. Q. R.* This Medal belongs to *Ce-*
R. S. *sarea of Palestine*. See the Colonies of *Vaillant*, Vol. I. pag. 134,
135. and Vol. II. pag. 63, 77, 116.

N^o 6. II. The same Head, *Imp. Caes. M. Opel. Sever. Macrinus*:)(*A*
D. D. *naked Figure, Severianæ Macrinianæ Metropoleos Tarfi Primæ So-*
lius S. C. The naked Figure I suppose to be the *Genius of Tarsus*,
of which Town we have spoken very often.

N^o 7. III. The Head as before:)(*Victory, Flaviopolitarum An. 143.*
D. D. *Flaviopolis* was a Town in *Cilicia* toward Mount *Taurus*, between
the Rivers *Pyramus* and *Sarus*, 18 Miles distant from *Anazarbus*:
Their Epoch begun *ab U. C. 827*, when *Vespasian* made *Cilicia* a Pro-
vince. The *Victory* relates to that which *Macrinus* obtain'd over
the *Parthians* just after the Death of *Caracalla*.

N^o 8. DIADUMENIANUS. *Macrinus and Diadumenianus's Heads*,
D. D. *Imp. C. M. Op. Sev. Macrinus & Antoninus*:)(The Head of *Bac-*
chus, Aegenſium Maritimæ Macrinopoleos M. Eugenio Pio, An. 264.
Two Medals more in the next Plate belong to *Egea*, which being
very considerable, and having Relation to this, we shall speak of
them altogether in that Place.

N^o 9. * I. *Diadumenianus's Head alone, M. OPEL. ANT. DIADU-*
D. D. *MENIAN. CAES.*)(A Chariot guided by the Moon, *LUNA*
LUCIFERA. The Moon is said to have been drawn in a Cha-
riot with two Horses, one White, and the other Black, the first sig-
nifying the Day, and the second the Night; and as the Moon was in
Love with the beautiful *Endimion*, so I suppose they made this Me-
dal in Allusion to *Diadumenianus*, who was extremely beautiful, ac-
cording to the Description we have of him in *Lampridius*; he says,
He was pretty tall, with bright Yellow Hair, black Eyes, and a pret-
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XVIII.



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ty long Nose; his Chin perfectly handsome, and a Grace to his whole Face; a full kissing Lip; besides, he was naturally stout, and adroit in his Exercises. When first he was dress'd in his Imperial Robes, he shined like a Star, or as one newly dropt from Heaven, and every Body loved him for the Charms of his Beauty.

II. *Diadumenianus's Head, Mar. Op. Antoninus Caes:)(A Goat, N° 10. Aegæsum Maritimæ Macrinopoleos M. Eugenio Pio. See the first D. D. Medal in the next Plate.*

III. The same Head:)(*Diadumenianus crown'd by a Figure behind him, Lacedæmonum Sagalassensium. See Vaillant, pag. 229. N° 11. D. D.*

PLATE the EIGHTEENTH.

* IV. *Diadumenianus's Head:)(Mercury with a Goat at his Feet, Macrinopoleos Egensum, Mar. Eug. Pius An. 263. The Explanation of this Medal will serve for the other two mention'd in the last Plate, N° 8 and 10. These three Medals belong to Egea in Cilicia, a maritime Town; Vaillant, pag. 124 and 243, gives us an Account of their Epoch, which they had from Julius Cæsar, ab. U.C. 707, the Reason why they had the Name of a Goat, call'd in Greek αἴγες; and he interprets the Inscription of these Medals in this manner: Marco Eugene Panegyrista Deorum, which our Medals directly contradict, the first of 'em having the ☉ between the two Names of the Town, shews, that can't be ascrib'd to the Magistrate, but must be ascribed to the Town it self; and this is the Reason why I do not read the said ☉ Deorum, but Σαλασσιν, Maritimæ; and we see on a Medal of Alex. Severus the Name of Navarchides, which agrees very well with Maritime Towns; beside which we have on our third Medal the Word ΠΙΟC, which shews evidently, that the Letter Π on the others must be read Pio, and not Panagyrista. Harduin's Mistake may be also corrected by them.*

ELAGABAL. His Head, *Imp. Caes. M. Aurel. Antoninus:)(In a Laurel Crown, Nicopolitarum ad Istrum. The River Ister is now called the Danube, where was the Town Nicopolis in the lower Moesia. N° 2. D. D.*

JULIA-SOEMIA. *Elagabalus and Soemia's Heads one against the other, Imp. C. M. Aur. Antoninus Aug. Jul. Aug. The Woman's Head being young, makes me think it to be rather that of Julia-Soemia the Mother of Elagabalus, than of Julia Mesa his Grandmother, the Distinction of the two Names being wore out on the Medal, N° 3. D. D.*

dal.)(A Serpent, *Sub Julio Antonio Seleuco Marcianopolitarum, An.*
 5. *Marcianopolis* is a Town in *Moesia*, of which I have spoken in
Plate VII. N^o 12.

JULIA MESA. Her Head under the Form of *Ceres*, with a
 N^o 4. Countermark, in which are these Letters ΠΟ. to signify *Pontus*, and
 D. D. round the Head, *Juliam Moesam August.*)(The twelve Signs, in the
 middle of which is *Jupiter* and *Juno*, the particular Deities of the
Amastrians. *Amastris* was in *Paphlagonia* on the Sea-side, near the
 Mouth of the River *Parthenius*, belonging to *Pontus*. They adored
Jupiter and *Juno* his Wife, as principal Dieties of the Orbs, and for
 that Purpose they crown'd them with the twelve Signs. The Letter
 H which is at the Bottom, signifies the Name of *Heraclea*, a Town
 from whence they derived their Origin, having had their Name from
Amastris, the Wife of *Dionysius*, Tyrant of *Heraclea* of *Pontus*. See
 what has been said in our first *Vol. pag. 65.*

N^o 5. II. The same Head:)(The Figure of a Woman, &c. *Sub Scriba*
 R. S. *Su. Bul. . . . Magnitum.* It belongs to *Magnesia* on the River *Meander* ;
 but the)(being not w. p. 'tis enough that we give here the Design of it.

N^o 6. **CORNELIA PAULA.** Her Head, *Jul. Corn. Paula Aug.*)(
 D. D. A Temple, *Metropoleos Philippopoleos Neocoræ.* For *Philippolis* of
Thrace, see *Plates XI. N^o 1. and XV. N^o 9.* *Vaillant* says, that
 was made a *Neocorate* by *Caracalla*; but he has forgot that he had
 registred a Medal of *M. Aurelius* with these Letters NEΩK. which
 shews, that they had a *Neocorate* before *Caracalla's* Time.

N^o 7. II. The Head and Letters as before:)(*Minerva, Sidetarum.* *Si-*
 D. D. *detes* was a Town of *Pamphylia* on the Sea-side, near the River *Eur-*
ymedon. Here was a Sea-Port, and by the Medals we know they
 used these Titles, viz. in one of *Gallienus*, *Sidetarum, Prima Pam-*
phylorum, and in another, *Sidetum Splendidissimæ Illustris.* *Strabo*
 explains our Reverse, by these Words concerning *Sidetes*: *Cumæo-*
rum Colonia, habens Minervæ Templum.

N^o 8. **ALEXANDER SEVERUS.** His Head. *Imperat. C. M. Aur.*
 D. D. *Severus Alexander*:)(*Cybele, sub Prætore Aur. Philodemo, Acra-*
siotarum. Of the *Acrafiotes* of *Lydia*, see what has been said amongst
 the Town Medals.

PLATE the NINETEENTH.

N^o 1. II. *Alex. Severus's* Head:)(*Ceres, sub Prætore Par. Attalo iterum*
 D. D. *Erythræorum.* *Erythrea* is a Town of *Ionis* on the Sea-side, that
 had



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had a Haven, and four little Islands before it. See *Vaillant*, pag. 142. I think he mistakes the reading of this Magistrate's Name.

* III. The same Head, *Alexander*:)(*Arion* upon a Dolphin, *Methymnæorum*. *Methymna* is a Town in the Island of *Lesbos*, in which Town *Arion* the famous Musician was born; and this is the first Time that he has been seen on any Medal. N^o 2. D. D.

MAMMEA. The Heads of *Alexander* and *Julia Mammea* his Mother:)(A Serpent, *sub Tib. Jul. Phesto*, An. 5. This Medal was stamp'd at *Marcianopolis* in the last Year of *Elagabalus*, which was the first of *Alexander's*, as may be seen by another in the last Plate, N^o 3. D. D.

Julia Mammea. Her Head:)(*Apollo*, *Magnetum Neocororum Diana*. This was coined at *Magnesia* on the *Meander*. See Plate XVIII. N^o 5. D. D.

The same Head:)(*Pallas*, *Harpasenorum*. *Harpasa* was in *Caria*, on the Sea-side near the River *Meander*. N^o 5. D. D.

* SALLUSTIA-BARBIA. Her Head, *Gn. Seia Herennia Sallustia Barbia Orbiana Aug.*)(Fortune, An. 5. This is an Egyptian Medal, and is very considerable for having all her Titles; and the Year 5 on the Reverse shews it must be ascribed to the Wife of *Alex. Severus*, and not to the Wife of *Ostilianus*, as *Tristan* will have it. See his second Volume, pag. 657. N^o 6. D. D.

* MAXIMIN. His Head, *Cajus Julius Ver. Maximinus Aug.*)(A River, *Dorylaeorum sub Paulo* An. 1. *Dorilea* is in *Phrygia*; and *Pliny* says thus of it: *Eucarpeni, Dorilæi, Midæi*. The River on the Reverse shews the right Situation of *Dorilea*, and gives us Reason to believe it stood at the Source of the River *Sangarius*. N^o 7. D. D.

II. The same Head:)(The three Graces, *Anchialensium*. This I suppose belongs to *Anchiala* of *Cilicia*, which was near *Tarsus*. N^o 8. D. D.

MAXIMUS. The Head of *Maximin*, and *Maximus, Imp. Maximinus Maximus Caes.*)(*Hercules, Smyrnæorum ter Neocorum*. N^o 9. D. D.

PLATE the TWENTIETH.

MAXIMUS. His Head, *Cajus Jul. ver. Maximus*:)(An Eagle, *Tomos Metropolis Ponti*. *Tomos* of *Pontus* is in the lower *Moësia* on the Sea-side, at the Mouth of the *Ister*, called *Ostium Sacrum*. N^o 1. D. D.

- N^o 2 and 3. **GORDIAN AFRICAN.** The Father and the Son. These two Medals have been drawn as like as possible after two Medals that *L. W.* have been extraordinarily well preserved, and are very beautiful, to supply this Series,
- N^o 4. **BALBINUS.** His Head, *Imp. Caes. Decius Balbinus Aug.*)(*D. D.* The Goddess of Health, *Heracleotarum Ponti.* An extraordinary fine Medallion has been publish'd in our first Volume, p. 144.
- N^o 5. **PUPIENUS.** His Head, *Imp. Cef. M. Lod. Poplenius Aug. P. P.*)(*D. D.*)(A Figure standing, *Tonsi Metropoleos Primæ solius Ciliciæ S. C.* All that is remarkable in this Medallion is the strange Orthography of the Inscription, where the Word *Cesar* is without a Diphthong; *Lod.* put instead of *Clod.* and *Poplienus* instead of *Pupienus.* *Tarsus* is a Place well known, and the Figure on the Reverse is the Emperor himself.
- N^o 6. **GORDIANUS. PIUS.** His Head, *Imp. C. M. Ant. Gordianus Aug.*)(A River, *Hadrianopolitarum.* *Hadrianople* is in *Thrace*, and well known; the River on the Reverse is the *Hebrus*, which runs near it.
- N^o 7. **II. IMP. GORDIANUS. PIUS. FEL. AVG.** His Head: *R. S.*)(*Diana, Colonia FLavia PACensis DEULTum.* See the Explanation of it in the Colonies of *Vaillant.*
- N^o 8. * III. The same Head:)(*Pallas, Corydallensium.* The Town of *D. D.* *Corydalla* was in *Lycia*, and Authors say little or nothing of it.
- N^o 9. IV. The same Head: *Diana, sub Scriba Aur. Antico quartum Ny-* *D. D.* *saensium.* *Nysa* is in *Caria*, near the River *Meander.*
- N^o 10. V. *Gordianus's* Head:)(An Urn with three Palms, *Conventus* *D. D.* *Pont. Metr. Neocæsareæ An. 178.* We have spoken of *Neocæsarea* of *Pontus*, and their Epoch, in Plate XVI. N^o 6 and 7, which begun ab *V. C.* 817, and shews this Medal was stamp'd the Year 995, which was the 5th of *Gordian*: The Urn alludes to the Games.
- N^o 11. **TRANQUILLINA.** The Heads of *Gordianus Pius* and *Tran-* *D. D.* *quillina* his Wife:)(A Figure before an Altar, *sub Tertulliano Mar-* *cianopolitarum.* We have mention'd this Town of *Thrace* several Times. See Plate VII. N^o 12, and Plate XVIII, N^o 3, and XIX, N^o 3.
- N^o 12. *Furia Sabina Tranquillina Aug.* Her Head:)(A River, *Saitteno-* *D. D.* *rum Hyllus.* *Saittenus* of *Lydia*, see Plate N^o 6.

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XXI.



PLATE the TWENTY FIRST.

Fruria Sabina Tranquillina. Her Head:)(*Diana Ephesiorum* N^o 1.
Diana. This Medal and the last are in *Vaillant*, but never Engraven D. D.
 before.

SAB. TRANQUILLINA. AVG. Her Head:)(A Ship N^o 2.
C. I. C. A. APA. D. D. Col. Jul. Concordia Aug. Apamea Decreto D. D.
Decurionum. This fine Medal belongs to *Apamea* of *Bithinia*; see
Vaillant in his *Colonies*, Vol. 2. p. 17. 27. 238. There are other Me-
 dals in *Vaillant* like this under *Philip* the young, and *Trebonianus*
Gallus with the Letters *C. I. C. A. A. P.* which *Vaillant* reads thus,
Colonia Julia Carthago Antiqua Augusta Pia; but the last A in ours
 shews that it must be read so.

PHILIP, the Father, Imp. C. M. Juli Philippus Aug.)(The N^o 3.
 Genius of the Town with four other Figures at the sides, *COL.* D. D.
LAODI. METROPOLEOS. Δ. E. This Medal belongs to
Laodicea at Mount *Libanus*; the Figure in the middle is the Genius
 of this Colony, and the Figure swimming signifies the River *Orontes*
 near it; the four other Figures, I suppose, are the Genii of four
 other Towns subordinate to this Metropolis, which may be are *E-*
mesa, Aretbusa, Epiphanea and *Larissa*.

II. The same Head:)(*Esculapius* and three other Figures, *Bizye-* N^o 4.
norum. *Bizya* is a Town in *Thrace*, in that part of the Country ly- R. Ed.
 ing on the *Euxine Sea*, at the Head of Mount *Rodophe*. See *Pliny*,
lib. 4. c. 11. where you'll find these remarkable Words, *Intus Bizya,*
arx regum Thraciæ, e Terei nefasto crimine invisâ hirundinibus.
 This, I suppose was struck to implore the Health of the Emperor,
 because there is *Esculapius* with a Patera, in which the Priestess
 empties another which she holds in her Hand, and before *Esculapius*
 there is the Goddess of Health and *Telesphorus*.

* III. The same Head:)(*Hercules, Hadrianæ Diocesarensum Me-* N^o 5.
trop. This Medal appertains to *Diocesarea* of *Galilee*, which before D. D.
 was call'd *Sepphoris*. It was made the Metropolis by *Felix*, Governor
 of that Province, and by the Grant of *Hadrian* was call'd by his
 Name. The Interpretation of the Word *KENNATΩ* I leave to the
 Learned.

IV. The same Head:)(The three Graces dressed. Sub Scriba N^o 6.
Jul. Midero Rufo Germenorum. See *Vaillant*, p. 161. D. D.
 V. Phi-

- N^o 7. V. Philip's Head:)(*Esculapius*. This was struck at *Cyzicus*; D. D. the Name of the Magistrate is not plain enough to be read.

PLATE the TWENTY SECOND.

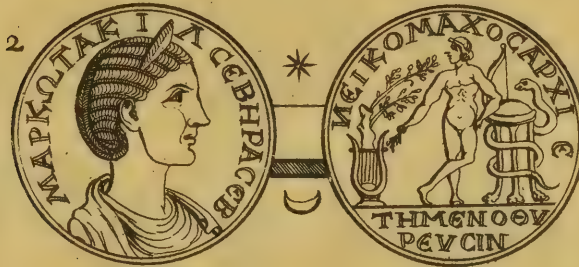
- N^o 1. PHILIP the Father and the Son, *Imperatores Caesares Marci Juli Philippi Augusti*:)(This Medal belongs to the *Colonia Antiochena*. See *Vaillant* on the Colonies, Vol. 2. p. 185.
- N^o 2. *OTACILLA. Her Head, *Marcia Otacil. Severa Aug.*)(*Apollo, Nicomachus Pontifex Temenothyrensibus*. The Town of *Temenothyra* was betwixt *Lydia* and *Phrygia*. *Pausanias* says that some prodigious Bones of Giants were found there. This Medallion shews that the conjecture of *Vaillant*, where he says the Towns in that Neighbourhood were always govern'd by Arcons only, is wrong; because here is the Name of a Pontifex.
- N^o 3. PHILIP the Son. *M. Julius Philippus Au.*)(A Figure sitting, D. D. *Dorylaensium*. *Dorylea* was a Town of *Phrygia*.
- N^o 4. DECIUS. His Head:)(*Tripodes COL. AV. TRO.* *Apollo* was the principal Deity of *Colonia Troas*. See *Vaillant* on the Colonies.
- N^o 5. II. *Imp. C. Trajanus Decius*, his Head: A Bridge with six Arches. D. D. *Antiochensium Meander*. This Bridge was at *Antioch* of *Caria*, and was very magnificent. I suppose it was rebuilt by *Decius*, and so they put his Statue upon it crown'd by a Victory.
- N^o 6. HERENNIA. ETRUSCILLA. Her Head:)(A Temple, D. D. *Septimiae Resaenesiorum An.* 118. See *Vaillant* about *Resaina*, a Town of *Mesopotamia*, in his Colonies, Tom. II. p. 197. All the Medals of this Colony belong to the Family of *Decius*, and they have the same Epoch which suit with the Year of Rome 884, when *Hadrian* was in *Egypt*, in which time I think he founded this Place.
- N^o 7. II. *Herennia Etruscilla Aug.* Her Head:)(An Eagle, S. C. It D. D. belongs to *Antioch* of *Syria*. See *Vaillant* on the Colonies, p. 193 and 201.

PLATE the TWENTY THIRD.

- N^o 1 and *ANNIA. ETRUSCILLA. I. Her Head, *Annam Aetruscil-*
2. *lam Au.*)(*Diana, Tarfi Metropoleos Primæ Solius Ciliciæ* S. C.
D. D. II. The same Head and Letters:)(*Bacchus*, the same Epigraph.
These

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XXII.



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XXIII.



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These two Medals are very remarkable for the Title of *Annia* never known before in any one of *Etruscilla*, which Title induces us to believe she was descended from the Family of *M. Aurelius*, because that was the primary Name of his Descendants.

QUINT' HERENNIO. A young Head, *Quin. Herennium Etruscum Decium.*)(The Sepulchre of *Sardanapalus*, *Tarsi Metropoleos Primæ Solius Ciliciæ.* The reason why we say this is the Sepulchre of *Sardanapalus* is, because that is the Opinion of *Begerus*, as may be seen in his *Thes. Brand. Vol. I. p. 507.* N^o 3. D. D.

II. The same Head, *Imp. C. Etrusc. Decius Aug.*)(*Jupiter Philadelphensium Neocororum.* See what has been said of this Town amongst the Town Medals. *Tolomeus* says that here was *Jovis fanum*, and this is the reason we find they Worship him on this Reverse. N^o 4. D. D.

III. The same Head :)(The Type of Colonies we have spoke of a little before, N^o 6. of the last Plate of the Colony of *Resaina* of *Mesopotamia*; it is remarkable in this, that the Name of the Town is written with two N's. N^o 5. D. D.

IV. The Head as before, *Imp. Caes. Ca. Mes. Qu. Tr. Decius Aug.*)(A Temple. This Medal, that was stamp'd at the same Colony of *Resaina* as before, has at the side of the Head the same Inscription as *Trajanus Decius*; but the Head I think is too young for him, and this is the reason why I ascribe it to *Quintus Herennius*. N^o 6. D. D.

* TREBONIANO. GALLO. His Head, *IMP. C. VIBI. TREBO. GALLVS. AVG.*)(Nine Figures, *AVG..... ALEXAND.....* This most rare Medal belongs to *Colonia Troas*, and the Reverse perhaps signifies the Senate, or an Amphitheatre, or the nine Muses; but if these last, I think there should be *Apollo's* too. N^o 7. D. D. L. W.

II. *Imp. C. Cajus Vib. Gallus Aug.* His Head :)(Three Figures standing, *sub Caridemo Archonte*, or *Pontifice Cadoënorum*. The Situation of the Town *Cadi* is uncertain amongst Geographers; some say it was in *Lydia*, others in *Phrygia* and in *Mysia*. The Figures on the Reverse are *Pallas* and *Juno*, and that in the middle of 'em is the Priest that sacrificed to them for the Prosperity of the Emperor. Pray observe the pointing on the Greek Legend round the Head, which is very wrong. N^o 8. D. D.

VOLUSIAN. His Head, *Vibi Gallus Volus.*)(A Table with an Urn upon it, *Anazarbi Metr. Primæ Solius Ciliciæ S. C. An. 270.* N^o 9. D. D. Ana-

Anazarbus is a famous Town of *Cilicia*, of which we have spoke before in the Plate XXV. N^o 6. their Epoch begun *ab U. C.* 734. and by that we know this Medal was stamp't the first Year of *Gallus* and *Volusianus*, *ab U. C.* 1004.

N^o 10. II. *Imp. C. Bib. Gallus Volossianus*. His Head:)(The three *D. D.* Graces, *Nicaensium*. This belongs to *Nice* in *Bithinia*.

PLATE the TWENTY FOURTH.

N^o 1. EMILIAN. His Head. *IMP. AEMILIANUS. PIUS. D. D. FEL. AVG.*)(The Emperor sacrificing, *P. M. TR. POT. S. C.* This Medal is extraordinary fine, and extremely well preserved; and it is to be suppos'd that it is very like him, and on this we plainly see the Physiognomy of a Moor as he was.

* *SULPITIUS. ANTONINUS*. An Emperor never taken Notice of before, has been published in our first Volume, p. 149.

N^o 2. VALERIAN. His Head. *Imp. Caes. Pub. Li. Valerianus Aug. D. D.*)(The twelve Signs and the Head of *Medusa* in the middle, *Aegen-sium Neocoræ Navarchidis*. We have spoke of *Egea* of *Cilicia* in the Plates XVII and XVIII. concerning *Diadumenianus*. The Staff furrounded with a Serpent before the Head of *Valerian*, signifies the Worship of *Esculapius*; the twelve Signs on the Reverse Symbolically denote the great Power of the *Romans* in subduing all the World, and the Head of *Medusa* in the middle has reference to the Name of the Town, that being always upon the Shield of *Minerva*, who was call'd *Egides*, being cover'd with a Goat's Skin, which in *Greek* is called *Egea*.

N^o 3. II. The same Head:)(A Woman sacrificing crown'd by a Victory, *sub Prætores Balerio Aristomaco Mytilenæorum*. This Magistrate's Name is in *Vaillant* under *Valerian*; the Woman's Figure is that of *Cybele*, having a Child in her Arms in Swadling Clouts. He is one of the Sons of *Gallienus*, and the *Mitilenians* compliment him and *Valerian*, by putting this Child to be brought up under the Care of *Cybele*, and his being crown'd by a Victory, as an Omen of his happy Conquests when he becomes Emperor.

N^o 4. III. *Valerian's Head*:)(*Cybele, Smyrnæorum ter Neocororum sub D. D. Prætores Phileta Hippici F.* See *Vaillant's Greece*.

IV. The

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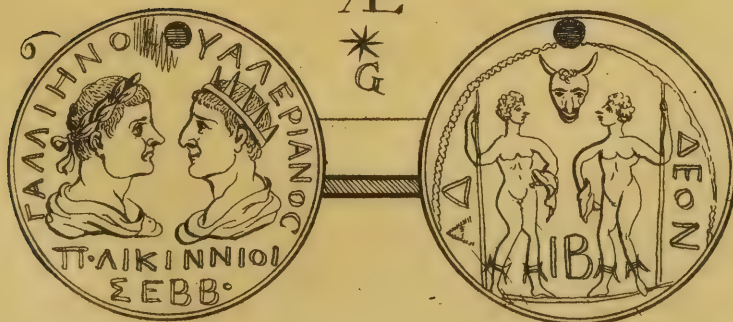
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IV. The same Head:)(*Diana, Cretiensium Flavipolitarum*. This N^o 5.
was a Town of *Bithynia* upon the River *Parthenius* near *Claudiopolis*, where *Antinous* was born. D. D.

* VALERIAN and GALLIENUS. Two Heads, *Valerianus* N^o 6.
Gallienus P. Licinii Augg.)(*Castor and Pollux*, and a Bull's Head Cr.
between 'em, *Addensium An. 12*. *Addea* was a Town of *Mesopotamia*
upon the River *Euphrates*. All the Towns thereabouts worshipped
these two Brothers and *Neptune*, to whom the *Romans*, when they
imbarked upon the *Euphrates*, sacrificed a Bull, as *Tacitus* says, *Annal. lib. 6. cap. 37*. and I suppose this Medal was stamp'd when *Valerian*
embarked upon that River when he marched against *Sapores*
King of *Persia*, which was about the sixth Year of his Reign ab U. C.
1012. Then if the IB on this Medal is an Epoch, and signifies 12,
it is to be suppos'd that the People of *Addea* begun to reckon their
Years from the Year of *Rome* 1000.

PLATE the TWENTY FIFTH.

II. Two Heads as before of *Valerian* and *Gallienus*:)(In a Lau- N^o 1.
rell Crown *Didymio-Mileforum*, and in the out-side of it *sub Archonte* D. D.
Aur. Diogene. *Miletus* is a very famous Town in *Ionis*, and the
People were call'd *Didymi* on the Account of the Worship of *Apollo*
Didymeus. *Thales* one of the seven Wise Men of *Greece*, and *Timo-*
theus a Musician, and *Anassimander* a Physician were born there.
This is the same Medal which has been taken Notice of by the most
learned Father *Anselmo Bouduri* in his last Work, Vol. 1. p. 122, but
how much he is mistaken in reading the Inscription, evidently appears
by perusing what he writes upon it.

GALLIENUS. His Head alone, *Imp. C. Pub. Gallienus*:)(N^o 2.
The same Emperor armed on Horseback, *Aphrodisiensium*. For the D. D.
Town of *Aphrodisia*, see what has been said amongst the Town Me-
dals; by this Medal those People mean to advance the Glory of *Gal-*
lienus, he being reputed effeminate; but they represent him here,
stout, warlike, and ready to overthrow his Enemies.

II. The same Head, *Pub. Li. Gallienus*:)(N^o 3.
Lyon, *Attudensium*. See what has been said of *Attuda* amongst the D. D.
Town Plates: The Figure on the Reverse upon a Lyon is *Atides* the
Lover of *Cybele*, to whom the Lyon was ascribed; he is dressed al-
most like a Woman, because he was an Eunuch.

III. The Head as before, *Imp. C. Pub. Gallienus Aug.*)(Two N^o 4.
Athletes, *Aegaeorum Neqcora Classica An. 300*. It has been said al- D. D.
ready,

ready, that the Epoch of this Town of *Cilicia* begun *ab U.C.* 707. so that this Medal was stamp't in the Year of *Rome* 1006, being the first of *Valerian* and *Gallienus*. The *Athletes* on the Reverse allude to the Games.

N^o 5. IV. The same Head:)(A Figure standing betwixt *Pallas* and *Mercury*, *Syedrensum*. *Syedra* was a Maritime Town of *Pamphylia* betwixt the two Rivers *Mela* and *Selinus*; the Figure arm'd in the middle of the two Deities, I take to be that of *Gallienus*, who is guided by them in his Enterprises.

N^o 6. V. *Gallienus's* Head:)(A Capricorn upon a Globe, *Anazarbi Metrop. Primæ Solius Ciliciæ Decreto Senatus An.* 272. The Epoch of *Anazarbus* began *ab U.C.* 734, so that the Year 272 answers to the first of *Gallienus*. The Capricorn relates to *Augustus*, who had been a Benefactor to this Town, and gave 'em their Epoch.

N^o 7. VI. The same Head:)(A Temple. As the Reverse of this Medal is not well preserved, 'tis suppos'd it may have the same Inscription as that produced by *Vaillant*, p. 180, that is *ΑΠΟΛΛΩΝΙΑΤΑΝ. ΠΡΟΣ. ΠΥΝΔΑΚΩ*; but ours is insert'd on purpose on the Account of the peculiar Dress of the Head, and the Inscription round it.

N^o 8. *SALONINA*, her Head, *Cornelia Salonina Aug. An.* 11.)(*Jupiter Coracesiorum*. *Coracesius* was a Castle of *Cilicia* upon the River *Mela* near *Syedra*. The Year 11 relates to the Empire of *Gallienus*.

N^o 9. II. The same Head with the Year 10.)(A Victory that shows a Crown of Laurel to *Salonina*, *Pergææ Diana Inviolabilis*. *Pergæa*, a Town of *Pamphylia*, was famous for the Worship of *Diana*.

PLATE the TWENTY SIXTH.

N^o 1. *CORNELIUS. SALONINUS*. His Head. *Corn. Valerianus Caes.*)(*Apollo Colophoniorum*. *Colophon* is a Town in *Ionia* famous for the Oracle of *Apollo Clarius*.

N^o 2. *VALERIAN*, the Younger. *Imp. C.P.L. Valeriani A.P.P.*)(*R. A. Fortune, Tarfi Metropoleos Primæ Solius Ciliciæ Decreto Senatus*.

N^o 3. II. The same Head.... *P. C. P. LIC. VALERIANVS.*)(A Capricorn. *C. G. I. H. P. Colonia Julia Hipponensis Pia*. *Hippo Regio* is a Town of *Africa*, which was made a Roman Colony.

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* CORNELIA. SUPERA. Her Head. *Cai. Cor. Superam Aug.* N^o 4.
(*Julienſum Philæſima Archonte iterum.* This is the only Greek D. D.
Medal that ever was ſeen of *Cornelia Supera*, which has been published by *Vaillant* and *Father Banduri*; but both of them are miſtaken, as appears by comparing the Intaglie of the firſt of 'em with ours. *Banduri* will have it, that by the Workmanſhip of the *Latin* Medals of *Supera*, ſhe muſt have been the Wife of *Gallus*, and not of young *Valerian*; but I ſay that ſince Authors make no mention of her, it is impoſſible to judge ſo nicely of the Workmanſhip of a Medal, as to diſtinguiſh whether it was made five or ſix Years before or after.

* C. POSTUMVS. P. F. AVG. His radiant Head:)(A Wo- N^o 5.
man ſtanding with a Pair of Scales and a *Cornucopia*, COL. CL A- D. D.
GRIP. COS. IIII. *Agrippina* the Mother of *Nero*, and Wife of *Claudius*, was born in the Town of *Ubij*, to which ſhe gave her Name, and called it *Agrippina*, and thither ſhe ſent a Colony of *Veterans*, ab U. C. 804. *Vitellius* ſent the Dagger to this Town, with which *Otho* killed himſelf, and he dedicated it to *Mars*; this Town is now known by the Name of *Colonia*.

II. IMP. C. M. CASS. LAT. POSTUMVS. P. F. AVG. N^o 6.
His Head:)(A Triumphant Arch, FELICITAS. S. C. This D. D.
Arch relates to the Victory over the *Germans*, for which *Postumus* was called *Germanicus Maximus*.

YOUNG MACRIANUS. His Head, IMP. C. FUL. N^o 7.
MACRIANVS P. F. AVG.)(*Jupiter*, JOVI. CONSER- L.
VATORI. — * The ſame Head, Ti. Ful. Jul. Macrian....)(Ca- N^o 8.
ſtra Prætoria, Nicenſum. The firſt Medal has on the Reverse a Star D. D.
before *Jupiter*, which ſignifies the *Eaſt*, where he and his Father had left Part of their Forces with *Quietus* his Brother. And the ſecond is the only *Greek* Medal of young *Macrianus* that yet has appear'd, if we except the *Egyptian* one ſtampt at *Nice* in *Bitinia*, at the Time, I ſuppoſe, when he and his Father paſſed thither in their Way to *Thrace*, and perhaps they made a Stand here with their Armies, which is typify'd by the *Caſtra Prætoria* on the Reverse.

PLATE the TWENTY SEVENTH.

* CLAUDIUS GOTICUS. His Head. IMP. CAES. CLAV- N^o 1.
DIV.)(Three Enſigns of Legions, ANTIOCH. CL. S. P. This R. S.
Medal was ſtampt at *Antioch* in *Piſidia*, on the Account, as I ſuppoſe, of ſome Kindneſs of *Claudius* to it, ſince we ſee the Town does
not

not use the same Titles as before, which were *Cesarea Augusta*, but calls herself *Antiochæ Claudæ*, and the *S. P.* on the Reverse I think is put for *S. R. Senatus Romanus*, if *Senatus Populus* be not meant by it.

Nº 2. * II. The same Head, *Imp. C. M. Aur. Claudius Aug.*)(A Ship with a Sail, *Prætoræ Septimio Pontica Cyzicenorum his Neocororum.* We have spoken of *Cyzicus* several Times; but what is remarkable on this Medallion, is the pointing of the Inscription on the Side of the Head.

Nº 3. CARAUSIUS. The first Medal of *Carausius* has a Temple on the Reverse, in which is the Figure of *Rome*; and it is to be observ'd, that the Word *Rome* is without a Diphthong, whereas the next Word has it in the Beginning, *Aetern.* — II. The second Medal has on the Reverse two Hands join'd, to shew the Union of the Soldiers, with these Letters *CONCORDIA MILIT.* — III. The third Mr Bardon. has a Victory on the Reverse, and these Words *VIRTUS AUG.* Nº 6. — * IV. The fourth has the Head of *Carausius* in an Helmet *VIR-*
D. D. *TUS CARAUSI.*)(The Type of Peace, *PAX. AUG.* to shew that his Virtue was that which brought Peace to his People. — * V. Nº 7. The fifth Medal is a very considerable one, since it makes mention of
Mr Bardon. a Legion which was in *Britain* in *Carausius's* Time, *LEG. IIII. FL.* which *Legio* is also on the Medals of *Gallienus*, *Legio IIII. Flavia P. VI. F.* and was by *Vespasian* appointed for *Syria*, according to *Dio.* The Lion signifies Strength, and the Thunderbolts the Fierceness and Velocity which the Soldiers used in conquering their Enemies.

Nº 8. ALECTUS. His Head :)(The Type of Health, *SALVS*
D. D. *AUG.* This is the only Silver Medal of *Alectus* that I have yet seen worth publishing, they being very scarce.

To say something of the exergual Letters of these Medals, I'll set down here how I read 'em; viz. *RSR. Reipublicæ Securitas Restituta.* *MSR. Moneta Signata Rigoduni.* *ML. Moneta Londinensis,* or *Municipium Londinium.* Indeed I do not positively say, that they ought to be read thus; for I know very well Antiquaries have not yet agreed on the reading of these and other Letters, which are so frequent on the Medals of the Lower Empire. To conclude, I ask Pardon of the Learned, that I have pass'd over some very considerable Medals in this Book with such short Reflections, when they might justly deserve a maturer Discussion.

